An informational, literary, educational, and training magazine
of Ahmadiyya Muslim Community, USA

اَللّٰہُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُہُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ ؕ

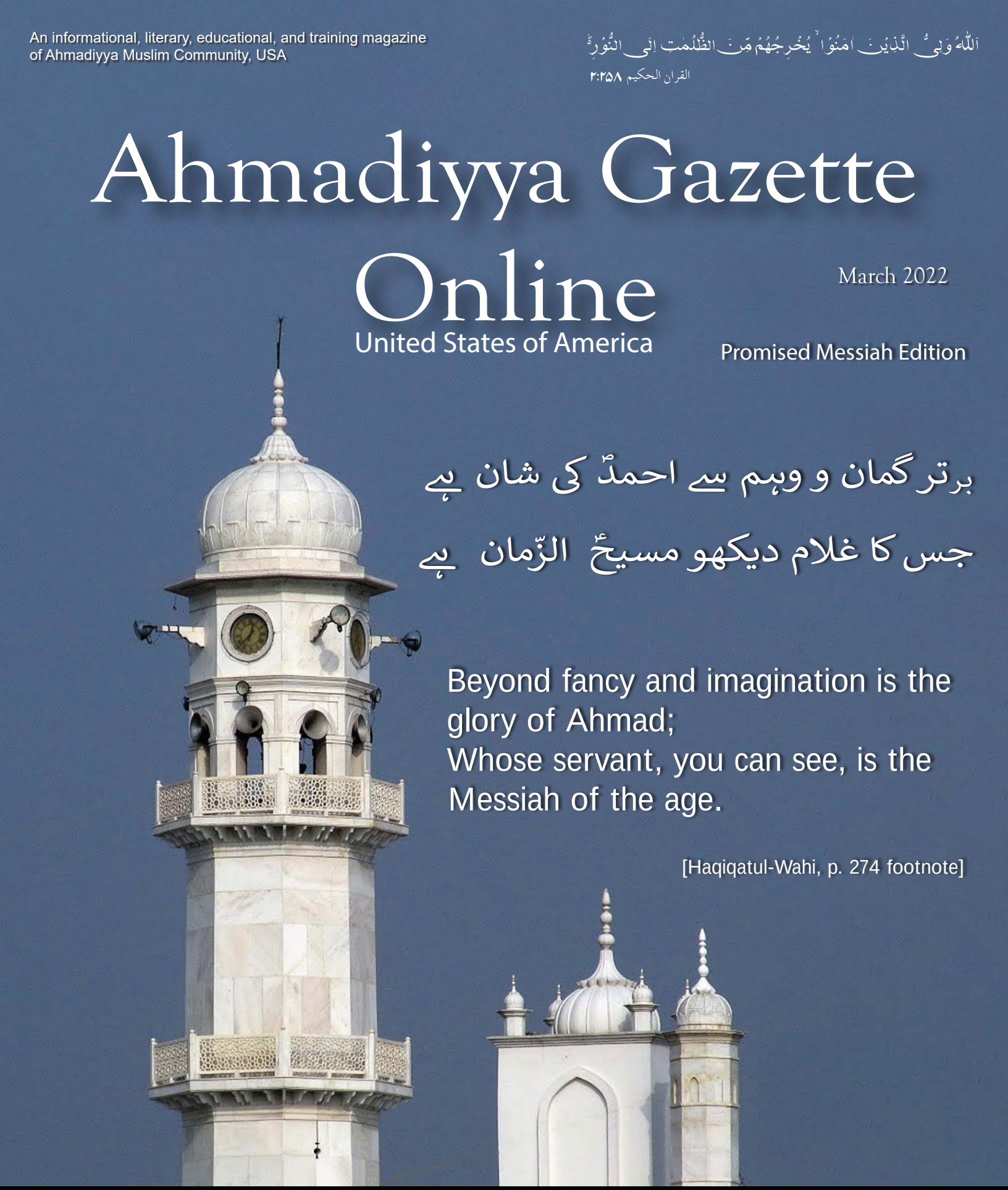
القران الحکیم ۲:۲۵۸

Ahmadiyya Gazette Online

United States of America

March 2022

Promised Messiah Edition



برتر گمان و وہم سے احمدؐ کی شان ہے

جس کا غلام دیکھو مسیحؑ الزّمان ہے

Beyond fancy and imagination is the glory of Ahmad;
Whose servant, you can see, is the Messiah of the age.

[Haqiqatul-Wahi, p. 274 footnote]

AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Mirza Ghulam Ahmad[as] of Qadian

USA Jamā‘at Calendar 2022

Date/Day/Time	Event	Local/Region/National	Venue
8-9 Jan-Sat-Sun	Local/Auxiliary Activities, Review 2021 Plan 2022	Local/ Auxiliary	Jamā‘at
9 Jan, Sun [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
15-16 Jan, Sat-Sun	MKA USA Nazimeen Atfāl Refresher Course	National/Auxiliary	In-Person/Zoom
23 Jan Sun	Seerat-un-Nabi Day	Regional	Jama’at
29 Jan, Sat, [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
5-6 Feb, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/Auxiliary	
13 Feb, Sun, 5 PM	National Tarbiyat Webinar	Tarbiyat Department	Webinar
19 Sat [11A.M- 1 PM EST]	Alliance for Absolute Justice	Missionary In-Charge-Azhar Haneef	Webinar
20 Feb, Sun	Muslih Mau‘ūd Day	Local	Jamā‘at
26-27 Feb Sat-Sun	Ansar Leadership Conference	National/Auxiliary	Dallas, TX
5-6 Mar, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/Auxiliary	Jamā‘at
12-13 Mar Sat-Sun	Local Qur’an Conference	Local / TaQWA	Webinar
13 Mar, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept..	Webinar
20 Mar, Sun	Masih Mau‘ūd Day	Local	Jamā‘at
25-27 Mar, Fri to Sun	Lajna Mentoring Meeting	National / Auxiliary	Atlanta, GA
26 Mar, Sat	National Tahir Academy Meeting	National Tarbiyyat Dept.	Bait-us-Samad, MD
2-3 Apr, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/ Auxiliary	Jamā‘at
3 Apr Sat to 1 May Sun	Ramadan	National	Jama’at
10 Apr, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
2 May, Mon	Eid-ul-Fitr	National Jamā’at	Jamā‘at
6 to 8 May Fri to Sun	Humanity First USA ‘All Hands at Deck’ Conference.	Humanity First USA	Houston TX
7-8 May, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/ Auxiliary	Jamā‘at
8 May, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
14 to 15 May, Sat-Sun	2nd Global God Summit	International	Zoom
20 to 22 May Fri to Sun	15th Boys Trip to Jami‘a Ahmadiyya Canada	National Waqf-e-Nau Dept.	Jami‘a Canada
29 May, Sun	Khilafat Day	Local	Jamā‘at
30 May, Mon	Memorial Day Long Weekend		Federal Holiday
4-5 Jun, Sat & Sun	Local Jamā‘at/Auxiliary Activities	Local/Auxiliary	Jamā‘at
4 Jun Sat	Waqf-e-Nau Evaluation and Parents Day	Waqf-e-Nau Dept.	Jama‘at
12 Jun, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17 to 19 Jun, Fri to Sun	Jalsa Salana USA (Tentative)	National	Harrisburg PA
25 & 26 Jun, Sat & Sun	Spiritual Fitness Camp	Local	Jama’at
27 to 2 Jul, Mon to Sat	Youth Camp	National	Bait-ur-Rahman
2-3 Jul Sat-Sun	Local Jamā‘at/Auxiliary Activities	Local/ Auxiliary	Jamā‘at
2-4 Jul, Sat to Mon	Independence Day-Long Weekend		Federal Holiday
2 to 7 Jul Sat to Thu	8th Wāqifāt-e-Nau Girls Camp	National Waqf-e-Nau Dept.	Zoom
9 July, Sat	Eid-ul-Aḍḥā	National	Jamā’at
10 Jul, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
15 to 17 Jul, Fri to Sun	Majlis Khuddamul Ahmadiyya USA National Ijtima	National / Auxiliary	Bait-ur-Rahman
18 to 28 Jul Mon to Thu	Hifzul-Qur’an Camp	National / TaQWA	In-Person/Zoom
23 Jul, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
29 to 31 Jul, Fri to Sun	Presidents National Refresher Course	National	In Person/Zoom
6-7 Aug, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/ Auxiliary	Jamā‘at
6 to 11 Aug, Sat to Thu	17th Waqf-e-Nau Boys’ Jami'a Orientation Camp	National Waqf-e-Nau Dept.	Zoom
13-14 Aug, Sat-Sun	Spiritual Fitness Camp	Local	Jamā‘at
14 Aug, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
3 & 4 Sep, Sat & Sun	Local Jamā‘at/Auxiliary Activities	Local/ Auxiliary	Jamā‘at
5 Sep, Mon	Labor Day - Long Weekend	.	Federal Holiday
10-11 Sep, Sat-Sun	MKA Majlis-e-Shura & National Amila Meeting	National / Auxiliary	TBD
11 Sep, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
16 Sep, Fri	National Tarbiyat Meeting	National Tarbiyyat Dept.	Bait-ur-Rahman
16 to 18 Sep, Fri to Sun	Majlis Ansarullah National Ijtima	Aux/National	Bait-ur-Rahman
18 Sept, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha‘at Dept	Webinar
24 Sept, Sat	Lajna Ima’illah USA–Nat. Sem. “Women’s Rights in Islam”	National / Auxiliary	Bait-ur-Rahman
1 Oct, Sat	Lajna Ima’illah USA-Centenary Celebrations	National / Auxiliar	Webinar
1-2 Oct, Sat-Sun	Local Jamā’at/Auxiliary Activities	Local/ Auxiliary	Jamā’at
8 Oct Sat	2022 Qur’an and Science Symposium	National Tarbiyyat Dept	Webinar
9 Oct, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
10 Oct, Mon	Columbus Day - Long Weekend	.	Federal Holiday
21 to 23 Oct, Fri to Sun	Majlis-e-Shura Lajna Ima’illah USA	National / Auxiliary	Zion, IL
22 Oct, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
29-30 Oct Sat Sun	National Qur’an Conference	TaQWA Dept	In Person/Zoom
5-6 Nov, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/ Auxiliary	Jamā‘at
13 Nov, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
19-20 Nov Sat-Sun	Majlis Ansarullah National Shura	National / Auxiliary	TBD
24 Nov, Thu	Thanksgiving – Long Weekend	.	Federal Holiday
3-4 Dec, Sat-Sun	Local Jamā‘at /Auxiliary Activities	Local/ Auxiliary	Jamā‘at
11 Dec, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17 Dec, Sat	National Public Affairs Seminar	National Umur Khārijiyya Dept.	In-Person / Zoom
23 to 25 Dec, Fri to Sun	West Coast Jalsa Salana (Tentative)	National/Jamā’at	Chino, CA
25 Dec, Sun	Christmas Day – Long Weekend	.	Federal Holiday

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Acronyms for salutations used in this publication

s.a./s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
a.s./a:	'Alaih-is-Salām
r.a.:	Raḍiyallāhu 'Anhu/'Anha (may Allah be pleased with him/her)
r.h.:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
a.b.a.:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Aḥmadiyya.us).

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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

Masih Mau'ūd —The Promised Messiah

May peace be on him

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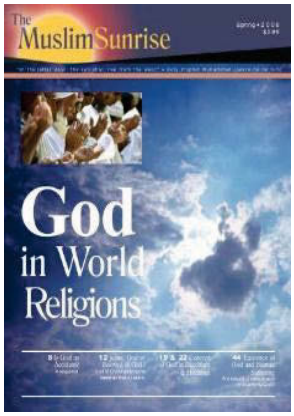

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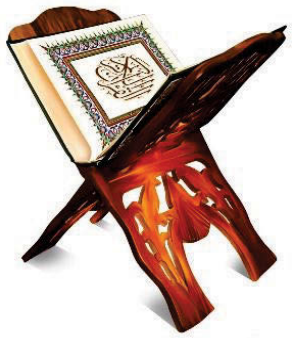


Coming of the Messiah
Guidance from the Holy Qur'ān

هُوَ الَّذِیۡ بَعَثَ فِی الۡاُمِّیّٖنَ رَسُوۡلًا مِّنۡهُمۡ یَتۡلُوۡا عَلَیۡهِمۡ اٰیٰتِهٖ وَ یُزَکِّیۡهِمۡ
وَ یُعَلِّمُهُمُ الۡکِتٰبَ وَ الۡحِکۡمَةَ ٭ وَ اِنۡ کَانُوۡا مِنۡ قَبۡلُ لَفِیۡ ضَلٰلٍ مُّبِیۡنٍ ۙ﴿۳﴾
وَّ اٰخَرِیۡنَ مِنۡهُمۡ لَمَّا یَلۡحَقُوۡا بِهِمۡ ؕ وَ هُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۴﴾

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they were before, in manifest misguidance. And among others from among them who have not yet joined them. He is the Mighty, the Wise. (62[Al-Jumu‘ah]:3-4)

Commentary:

The divine mission of the Holy Prophet consisted in the performance of the fourfold sacred duty referred to in the verse under comment. This was the noble task which was to be entrusted to that great Prophet for whose appearance among the unlettered Arabs the Patriarch Abraham had prayed several thousand years in advance, when in company with his son, Ishmael, he was raising the foundations of the Ka‘bah (2:130).

In fact, no Reformer can truly succeed in his mission unless he prepares, by his noble and purifying example, a community of sincere, devoted and righteous followers, whom he teaches the ideals and principles of his Message and their philosophy, significance and importance, and then sends them out to preach that Message to other people. The training he imparts to them refines their intellect, and the philosophy of his teaching engenders in them certainty of faith, and his noble example creates in them purity of heart and refines character. It is to this basic fact of religion that the verse under comment refers.

The verse signifies that the Message of the Holy Prophet was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations till the end of time. Or the meaning may be that the Holy Prophet will be raised among another people who have not yet joined his immediate followers. The reference in the verse and in a well known saying of the Holy Prophet is to the Second Advent of the Holy Prophet in the person of the Promised Messiah in the latter days. Says Abu Hurairah: "One Day we were sitting with the Holy Prophet when Surah Jumu‘ah was revealed. I asked the Holy Prophet, "Who are the people to whom the words *And among others from among them who have not yet joined them*, refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, “If Faith were to go up to the Pleiades, a man from these would surely find it” (Bukhari). This hadith shows that the verse applies to a man of Persian descent. Now, the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. Other sayings of the Holy Prophet speak of the appearance of the Messiah at a time when there would remain nothing of the Qur‘ān but its words and of Islam but its name i.e., the true spirit of Islamic teaching will be lost (Baihaqi). Thus, the Quran and Hadith both seem to agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah. (The Holy Quran with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on Chapter 62 [Al-Jumu‘ah], verses 3-4)

Coming of the Messiah
Guidance from the Holy Prophet

May peace and blessings of Allah be upon him

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

The Holy Prophet (may peace and blessings of Allah be on him) said, "O Muslims! What will be your condition when the Son of Mary descends among you and will be your Imam from among yourselves?" Another narration is: "Being one of you, he will lead you in Prayers." (Sahih al-Bukhari, Kitāb-ul-Anbiya, Chapter Nuzūl ‘Isa bin Maryam, Hadith No. 3449)

يَخْرُجُ الْمَهْدِیُّ مِنَ قَرْيَةٍ يُقَالُ لَهَا كَدْعَهْ وَ يُصَدِّقُهُ اللّٰهُ تَعَالٰى
وَ يَجْمَعُ اَصْحَابَهٗ مِنْ اَقْصَى الْبِلَادِ عَلٰى عِدَّةِ اَهْلِ بَدْرٍ بِثَلَاثِ مِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا
وَ مَعَهٗ صَحِيْفَةٌ مَخْتُوْمَةٌ (ای مطبوعة) فِيْهَا عَدَدُ اَصْحَابِهٖ بِاَسْمَائِهِمْ وَ بِلَادِهِمْ وَ خِلَالِهِمْ

The Holy Prophet (may peace and blessings of Allah be on him) said: “God Almighty will show signs in his attestation and like Companions of the Holy Prophet in Badr, the Mahdi will be granted 313 illustrious companions whose names and addresses will be recorded in an authoritative book. (The names and addresses of 313 companions of the Promised Messiah and Mahdi (may peace be on him) are published in Supplement Risāla Anjām-i-Ātham, pp. 40-44 (Rūḥānī Khazā’in, Vol. 11, pp. 325-8) of the Promised Messiah and Mahdi, may peace be on him)

(Jawāhir-ul-Asrār (Handwritten), p. 56 [References from Hadiqat-us-Salihin, Hadith No. 958 (1967 Edition) Hadith No. 967 (2019 Edition)], Hadrat Shaikh ‘Ali bin Hamza bin ‘Ali al-Malik-uṭ-Ṭūsī, Irshādāt-i-Faridi, Vol. 3, p. 70)

Coming of the Messiah
Guidance from the Promised Messiah

May peace be upon him

The Promised Messiah (may peace be on him) explained the above-mentioned Hadith: It is stated in this hadith that the Promised Mahdi shall be resident of such town whose name shall be Kad‘ah (کدعه) or Kadia (کد یه). Now any wise person can understand that the word “کدعه” is abbreviation of Qadian. (Kitab-ul-Bariyyah, p. 243 [Rūḥānī Khazā’in, Vol. 13, pp. 260-1].

The Promised Messiah says in Tadhkirat-ush-Shahādatāin: So far as my claim is concerned, there are so many signs and arguments in my support that unless a person is an errant knave, he shall have no alternative but to believe in me exactly as he believes in the Holy Prophet, on whom be peace. Are these arguments insufficient to prove my claim which the Holy Quran has repeatedly mentioned and there is such an abundance of these Signs that, so to say, my personal name is mentioned therein? The traditions even mention the name of my village in the word “Kad‘ah.” (Tadhkirat-ush-Shahādatāin, p. 39 [Rūḥānī Khazā’in, Vol. 20, 40].

Friday Sermons of Hazrat Khalīfatul-Masīḥ V

May Allah support him with His mighty help

2 July 2021

Khalifatul-Masih V described the life and services of Hadrat Umar Ibn al-Khattab (may Allah be pleased with him) as an exemplary leader. He was the first to establish the system of Shura (Consultative Body).

In the end of the sermon, Huzoor announced launching of the Ahmadiyya Encyclopedia established by the central Ahmadiyya Archive and Research Center. The website being launched is https://www.ahmadipedia.org/. There is a search engine to easily search material. Search results will include links to various Ahmadiyya Community websites, and relevant videos etc.

9 July 2021

Khalifatul-Masih V continued to describe Hadrat 'Umar Ibn al-Khattab (may Allah be pleased with him). He established systems of Qada and Ifta. He also established Hijri Calendar.

Khalifatul-Masih V led funeral prayers in absentia of six Ahmadis who passed away recently. One of them was Sahibzada Mahdi Latif of USA. He was the grandson of Sahibzada Abdul Latif Shaheed.

16 July 2021

Khalifatul-Masih V described services to Islam done by Hazrat Umar Ibn al-Khattab.

23 July 2021

Khalifatul-Masih V continued to describe the life and services of Hazrat Umar Ibn al-Khattab (may Allah be pleased with him).

30 July 2021

The services to Islam by Hazrat Umar Ibn al-Khattab (may Allah be pleased with him) was continued by Khalifatul-Masih V this Friday as well.

6 August 2021

Khalifatul-Masih V reminded about hospitality and responsibilities of Ahmadiyya Muslim Community during UK Annual Convention 2021. He reminded major responsibilities of the workers and the attendees during the convention.

13 August 2021

Khalifatul-Masih V said that the blessings of the UK Annual Convention were witnessed around the world. The convention commenced last Friday.

Huzoor appreciated workers, volunteers and MTA team. The convention was covered worldwide by MTA. According to one estimate, this coverage reached 52 million people. Forty websites published its proceedings. Twenty newspapers gave coverage to the convention. Sixteen radio programs were aired which reached 16 million people. Twelve TV channels also gave coverage to the Jalsa, which reached 2.2 million people.

Via the MTA, YouTube channel, over 15 million people watched the proceedings, 35,000 people visited via their Instagram and over 100,000 visited their Twitter page. Over 550,000 people visited their Facebook page.

20 August 2021

Khalifatul-Masih V again started describing services to Islam by second rightly guided Caliph—Hazrat Umar Ibn al-Khattab.

27 August 2021

The life and services to Islam by Hazrat Umar Ibn al-Khattab was continued by Khalifatul-Masih V. Huzoor described various victories during the era of Hazrat Umar Ibn al-Khattab.

3 September 2021

Khalifatul-Masih V described Syed Taalay Ahmad who was martyred on the night between the 23rd and 24th August. This is the first martyrdom of a Waqf-e-Nau UK. He was an exemplary life devotee. Hazoor described his services to Ahmadiyya Muslim Community. He loved Khilafat and the Caliph.

10 & 17 September 2021

Khalifatul-Masih V described services to Islam by Hazrat Umar Ibn al-Khattab.

24 September 2021

In today's sermon, Khalifatul-Masih V described the Fall of Jerusalem during the era of Hazrat Umar Ibn al-Khattab.

1 October 2021

Khalifatul-Masih V described the leadership qualities of Hazrat Umar Ibn al-Khattab.

Huzoor informed Ahmadis world over about the starting of The Annual Convention of Ahmadiyya Muslim Community Germany.

8 October 2021

Khalifatul-Masih V described services to Islam done by Hazrat Umar Ibn al-Khattab (may Allah be pleased with him).

15 October 2021

Khalifatul-Masih V described the details surrounding the martyrdom of Hazrat Umar Ibn al-Khattab.

22 October 2021

Khalifatul-Masih V gave details of the martyrdom of Hazrat Umar Ibn al-Khattab (may Allah be pleased with him).

Huzoor led the funeral prayer in absentia of Zubaidah Begum wife of Karim Ahmad Naeem from USA. She was devoted to Khilafat and possessed many virtuous qualities. She is survived by three sons and two daughters. One of her sons is the Chairman of Humanity First, USA. She treated everyone with love and affection. She was kind to the poor and took care of family members. She was always mindful of her monetary contributions.

29 October 2021

Khalifatul-Masih V told us that Hazrat Umar Ibn al-Khattab was vouchsafed in Paradise by the Holy Prophet (may peace and blessings of Allah be on him).

The Holy Prophet regarded Hazrat Abu Bakr and Hazrat Umar as the leaders of all those in the Heaven other than the Prophets and the Messengers.

5 November 2021

Khalifatul-Masih V announced 88th year of Tahrik Jadid.

Huzoor said that over the last year, a total of £15.3 million were collected under Tahrik Jadid which is an increase of £842,000 from the previous year.

Huzoor cited extraordinary examples of sacrifices of Ahmadis all over the world.

12 November 2021

Khalifatul-Masih V continued to describe life of Hadrat 'Umar Ibn al-Khattab and his services for Islam.

Holy Prophet (may peace and blessings of Allah be on him) once said that every prophet has two ministers in the heavens and two in the earth. His two ministers in the heavens are Gabriel and Mikael and the two on earth are Abu Bakr and Umar (may Allah be pleased with them).

Huzoor led funeral prayer in absentia of Dr. Mirza Nubair Ahmad and Aisha Amber Syed of Milwaukee, USA. Both of them passed away in an accident. Of the members in the local community, he had presented the largest donation for purchasing a property for a new mosque.

19 November 2021

Khalifatul-Masih V said continued to describe qualities and services to Islam by second rightly guided caliph; Hazrat Umar Ibn al-Khattab.

26 November 2021

Hadrat Umar Ibn al-Khattab's diligence in matters pertaining to the treasury was highlighted by Khalifatul-Masih V in today's Friday Sermon. Umar Ibn al-Khattab dealt with people equitably.

3 December 2021

Khalifatul-Masih V started first rightly guided caliph; Hazrat Abu Bakr (may Allah be pleased with him). His Titles were highlighted by Huzoor. He was a pious man even before the advent of Islam.

10 December 2021

Khalifatul-Masih V described the Hazrat Abu Bakr's acceptance of Islam. The Holy Prophet (may peace and blessings of Allah be on him) called him "Siddiq." He was the first male who accepted the Holy Prophet.

17 December 2021

In today's Friday sermon, Khalifatul-Masih V continued to highlight the life of Hadrat Abu Bakr.

Huzoor asked Ahmadis all over the world to pray for Ahmadis in Afghanistan. They are going through a great deal of hardships, and some have been arrested. He also appealed for Ahmadis residing in Pakistan. They too are facing difficult conditions and new incidents continue to come about.

Huzoor led funeral prayer in absentia of Qanita Zafar, wife of Ahsanullah Zafar, former Amir of the USA Jamā'at. She was very loyal to Khilafat and had a great deal of love for the Holy Prophet (may peace and blessings of Allah be on him) and the Promised Messiah (may peace be on him). She is survived by her husband and two daughters. Despite being a PhD, she was extremely humble. She always ensured that the mosque remained clean.

24 December 2021

Khalifatul-Masih V described the life and services of Hadrat Abu Bakr (may Allah be pleased with him). Huzoor described the episode of Holy Prophet's migration to Madina.

31 December 2021

Khalifatul-Masih V described the life and services of Hadrat Abu Bakr (may Allah be pleased with him).

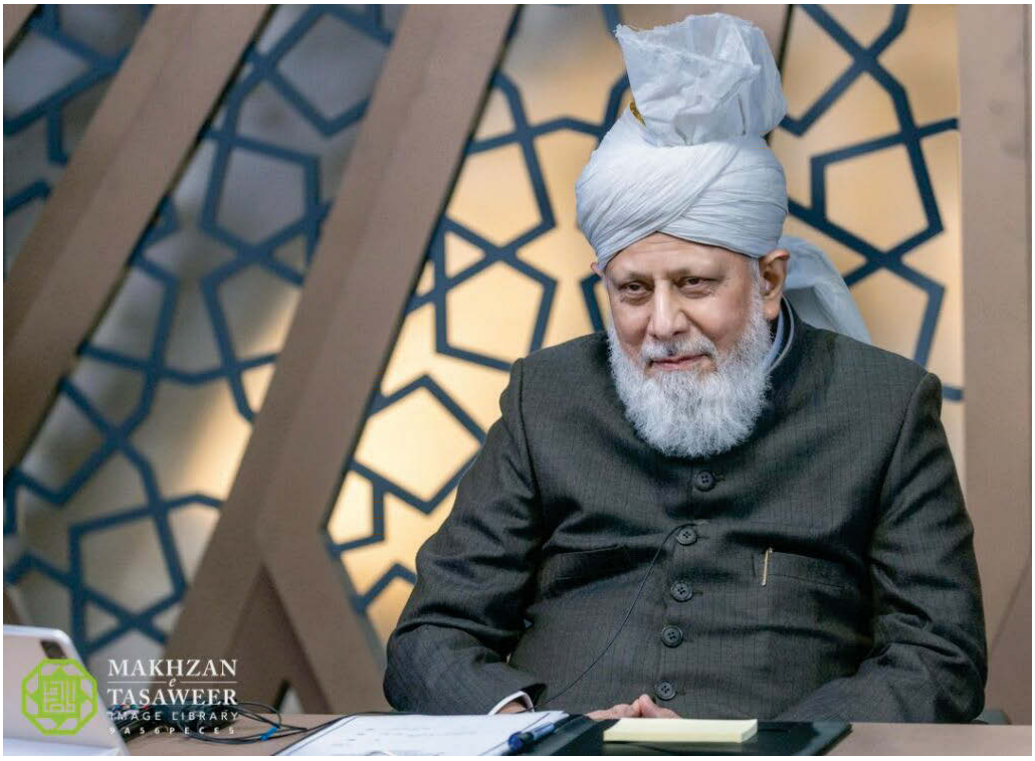
Huzoor gave a message of prayers on the eve of New Year 2022 which shall be commencing from tomorrow.

(Adapted by the Editor Ahmadiyya Gazette from English Summary of Friday Sermons of Khalifatul-Masih V prepared by the Review of Religions and posted at alislam.org)

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Khilafat News

Head of Ahmadiyya Muslim Community Meets Virtually with Waqf-e-Nau Medical Doctors and Dentists from Germany



Event took place on 15 January 2022. One of the doctors asked Khalifatul-Masih V's advice on how they can play a part in improving the medical services available to people in Africa.

Hazrat Mirza Masroor Ahmad said: "This is the role you must play. Collect money and use it to help the poor. There should be doctors who voluntarily go abroad and sacrifice their time as part of Waqf-e-'Aridi and treat people. Ahmadi Muslim Doctors Association should assess the situation in different African countries and make plans so they can help as many people as possible."

The Head of the Ahmadi Muslim Doctors Association asked Khalifatul-Masih V about how they could further educate Ahmadi Muslims in Germany on medical matters.

Hazrat Mirza Masroor Ahmad said: "Many people continue to think Covid is not significant, and they do not wear masks, they do not get the vaccine and do not show much care in this regard. If they are not to get the vaccine, at least they should take other measures such as wearing a mask and applying Vicks to their noses–which I have seen seems to work effectively. They can also take homeopathic medicine, if they believe in it. But what more can be done or said to those who say that nothing will happen to them and they do not take any safety measures? In terms of those who are less educated or who are careless in this regard, you should make a concerted campaign to create awareness."

Another attendee mentioned that some people consider mental health issues to be a result of weakness of faith.

Explaining that such a mind-set is wrong, Hazrat Mirza Masroor Ahmad said: "This is a incorrect way of looking at it. Whoever says, this is wrong. It does not have anything to do with a lack of faith. Mental health- illnesses have varying causes and conditions. Sometimes, even if a person himself is not weak in his faith, he is mistreated in such a way by the people around him that he becomes mentally unwell. It is beyond his control. So, a patient is helpless. Therefore, to say that such a person is weak in his faith is wrong."

One of the women in attendance asked His Holiness how she can better prepare her children for any difficulties they may face if she and her husband were sent as life devotees to serve the poor in Africa. She also asked His Holiness whether his children faced any difficulties in settling in Africa during the years he spent in Africa as a life devotee.

Hazrat Mirza Masroor Ahmad said: "One of my children was born

there and the other was only eight or ten months old when we went there. So, they grew up there. Therefore, there was no question of "adjusting" there. Whatever food was available, we got them used to that. The tough life we have had there, we got our children used to it and that is how they grew older. So, it all depends on your mind-set. There are many facilities that are now available in Africa. In our time, the circumstances were totally different. These days [in Africa] you can find many amenities which you find here or you can order them from here. So, it is not a big problem."

A Lajna member who was the wife of a missionary enquired of His Holiness about the responsibilities of a wife of a life devotee.

Hazrat Mirza Masroor Ahmad said: "The wife of a life devotee is also a life devotee. If her husband is a missionary, she should help him. She should try to improve her spirituality, morality and also her religious education so that she can carry out the moral and spiritual training of women."

Seventeen male and six female doctors and final year students joined the meeting virtually from the Bait-us-Sabuh complex in Frankfurt, Germany.

Head of Ahmadiyya Muslim Community meets Ahmadi Students from Nigeria virtually

Khalifatul-Masih V presided the meeting from the MTA International Studio in Islamabad on 9 January 2022, Tilford, whilst more than 30 members of AMSA Nigeria joined the meeting virtually from the Lajna Hall in Ojokoro in Lagos, Nigeria.

One of the Khuddam asked Khalifatul-Masih V, how they can help other Khuddam keep away from vices and immorality common on the university campuses.

Hazrat Mirza Masroor Ahmad said: "An Ahmadi Muslim should be a true portrayal of the Islamic teachings. Keep on reminding our members of their bond with Islam Ahmadiyyat by sending them the book the "Conditions of the Bai'at" [pledge of Allegiance], informing that these are the conditions on which you accepted Ahmadiyya Islam and this is your promise that you will give precedence to your religion on worldly matters. It is a great challenge that in the present-day atmosphere, the environment in the university is not very favorable. But Ahmadi Muslim students should avoid these things."

Another question related to conveying the message of the Ahmadiyya Muslim Community to such people who are unwilling to listen.

Hazrat Mirza Masroor Ahmad advised and said: "Allah the Almighty has said to the Holy Prophet (peace and blessings be upon him) that you cannot forcefully convey your message. Those who do not want to listen to your message, leave them. Try to make friends who are morally good, who are of pious nature and then, when they become your friends, you can tell them about who you are, what is the Ahmadiyya Muslim Community and why we believe in Ahmadiyya Islam. So, this is the way of preaching to them. Otherwise, you cannot force anybody that they must listen to you."

Head of Ahmadiyya Muslim Community Meets Virtually Majlis Atfāl-ul-Ahmadiyya Nigeria

Forty Members of Majlis Atfāl-ul-Ahmadiyya Nigeria met Huzoor virtually on 8 January 2022. One of the Atfāl in attendance asked Khalifatul-Masih V what a child should do if he is bullied and threatened by other children not to tell his parents about being mistreated.

In response, Hazrat Mirza Masroor Ahmad said: "You should not be afraid of anybody. You should tell your parents and to the teacher as well. You can also tell them that the person has threatened you that if you report this matter to anybody, he will bully you more and beat you. Ahmadi Muslims should not be afraid of anybody. So, if you want to reform the atmosphere of your school, then you have to be courageous."

Another Ṭifl asked how he can become righteous.

Hazrat Mirza Masroor Ahmad said : "Whatever Allah the Almighty has said, you should try to follow it. There are so many commandments given to us in the Holy Qur'an and there are some basic things; Allah the Almighty says, if you do them you will become righteous. Offer the five daily prayers and if possible, in congregation and pray very fervently without letting your concentration deviate. Concentrate solely on whatever you are saying. Then, read the Holy Qur'an daily, and try to know what are the commandments given in that portion which you have read. And try to behave well, [be] morally good. Try to tell good things to other people. Concentrate on your studies because education is also something which is an obligation and a righteous person should always try to fulfil his obligations. After completing your studies, you can be a good asset for the Ahmadiyya Muslim Community and the nation. So, all these things together make you righteous."

One of the attendees asked what arguments he could use to prove the truth of the Promised Messiah (peace be upon him).

Huzoor mentioned that Islamic scriptures are clear that Jesus has passed away and the person who was to come, was to be a different person to Jesus of Nazareth (peace be upon him).

Hazrat Mirza Masroor Ahmad also referred to the prophecies found in the Holy Qur'an regarding the developments that were to occur at the time of the advent of the Promised Messiah, including new modes of transportation which were unimaginable in the time of the revelation of the Holy Qur'an.

Another questioner asked His Holiness about the issue of cybercrime affecting youth in Nigeria. His Holiness expressed his view that when young people become overly involved in online games it can eventually lead them down a dark path leading towards online crime or other vices.

Hazrat Mirza Masroor Ahmad said: "I have been saying for a long time that you should not involve yourself in playing online games which can make you go astray or deviate from the right path. The people who are making these type of games on the internet are actually spoiling the life of the people and younger people are becoming addicted to such online games. And as the time goes on, they become involved in some other bad things. So, Ahmadi Muslims should try to avoid these things because ultimately, they can lead people towards cybercrime. So, try to avoid these things if you want to save yourself. Only try to view good program on the internet."

Khalifatul Masih V inaugurates new guesthouse of Majlis Ansarullah in Farnham, UK

Khalifatul Masih V inaugurated Majlis Ansarullah UK's guesthouse (Sarai Nasir) located in Farnham, Surrey, UK on 5 February 2022. Huzoor unveiled the plaque and led everyone present in silent prayer. He gave specific guidelines on the hospitality of guests in relation to the contents of the guest rooms.

The property was purchased in 2019 and thereafter work commenced on preparing it for the purpose of serving the Ahmadiyya Muslim Community as a guesthouse.

There are two parts to the property. The front part has six bedrooms that can accommodate up to 18 guests, a lounge, four bathrooms, a dining room and a kitchen. Towards the back of the property there are two offices, a prayer space, another bedroom and a kitchenette. The total area of the acquired property spans 2,000 square feet (0.38 acres).

The guesthouse is about five miles from the international headquarters of the Ahmadiyya Muslim Community in Islamabad, Tilford, UK.

Khalifatul-Masih V leads funeral prayer in absentia of US Ahmadis

Khalifatul-Masih V led funeral prayer in absentia of the following Ahmadis of Ahmadiyya Muslim Community USA after his Friday Sermons (July to December 2021).

1. Sahibzada Mahdi Latif of USA. He was the grandson of Sahibzada Abdul Latif Shaheed. (9 July 2021)
2. Zubaidah Begum, wife of Karim Ahmad Naeem, from USA. She was devoted to Khilafat and possessed many virtuous qualities. She is survived by three sons and two daughters. One of her sons is the Chairman of Humanity First USA. She treated everyone with love and affection. She was kind to the poor and took care of family members. She was always mindful of her monetary contributions. (22 October 2021)
3. Dr. Mirza Nubair Ahmad and Aisha Amber Syed of Milwaukee, USA. Both of them passed away in an accident. Of the members in the local community, he had presented the largest donation for purchasing a property for a new mosque. (12 November 2021)
4. Qanita Zafar, wife of Ahsanullah Zafar, former Amir of the USA Jamā'at. She was very loyal to Khilafat and had a great deal of love for the Holy Prophet (may peace and blessings of Allah be on him) and the Promised Messiah (may peace be on him). She is survived by her husband and two daughters. Despite being a PhD, she was extremely humble. She always ensured that the mosque remained clean. (17 December 2021)

Activities and News of US Ahmadiyya Muslim Community

An interfaith event in Miami with Dr. Craig Considine

Ahmadiyya Muslim Community, Miami Chapter partnered with the Department of Religious Studies, Florida International University (FIU), Miami, Florida to host a lecture by Dr. Craig Considine. Dr. Considine has written many books on Prophet Muhammad such as "Humanity of Prophet Muhammad" and "The People of the Book – Prophet Muhammad's Encounter with Christians." He has established himself as one of the sane voices, coming from a non-Muslim scholar, praising the Holy Prophet consistently. His scholarship is based on true Islamic teachings and traditions. Unlike everyday Interfaith Events in which scholars from different faiths talk about their respective beliefs, this event was focused only on "Seerat" (Character) of the Holy Prophet.

The lecture was highly publicized through social media, Jamā'at guest mailing list, and FIU messaging system. FIU is the nation's fourth largest University with 58,000 students with 70% of Hispanic background. Due to the pandemic restrictions, the participants were allowed to attend via zoom and also in person. The event was started with Durood/Salat 'Alan-Nabi for the Holy Prophet and salutation on the Promised Messiah followed by the speakers' introduction by Dr. Imran Ahmad.

Dr. Tariq Mahmood, President of Ahmadiyya Muslim Jamā'at Miami, made a presentation on the Ahmadiyya Muslim Community, introduction of Hazrat Masih Mau'ūd (may peace be on him), and our beloved Imam Hazrat Khalifatul-Masih (may Allah support him with His mighty help). Using this opportunity, the letters of Hazrat Khalifatul-Masih V written to

world leaders were highlighted with a verbatim reading of the letter written to Pope Francis which was highly appreciated by the audience.

Dr. Considine was presented with an appreciation plaque recognizing his contribution to interfaith harmony

Dr. Considine presented his research on the life of Prophet Muhammad, focusing on his interaction with Christians of his time. He beautifully narrated the life of the Holy Prophet before attaining prophethood, the first revelation, the first hijra, the treaties made with non-Muslims and his legacy. It was very emotional and moving to hear from a non-Muslim scholar that he found nothing but justice, inclusivity, interfaith dialogue and humanity in the life of Prophet Muhammad.

There was a Question-Answer session after the lecture. Again, the participants interacted with the speaker directly, which further enriched the presentation. There were about a hundred participants, both on zoom and in-person, including Jamā'at members and non-Ahmadi friends.

Panel Discussion at the First Congregational Church hosted by Lake Worth Interfaith Network

Our friends of Lake Worth Interfaith Network hosted Prof. Considine at First Congregational Church which has thousands of members. The message of Ahmadiyya Muslim Jamā'at was distributed to their members through Facebook and mailing list.

The event started with the recitation of the Holy Qur'an from Al-Baqarah 135 to 137 with English Translation by Hafiz Imran Ahmad. In addition to Dr. Considine, Ted Brownstein––the author of the book "The Kinship of the Qur'an and Bible" presented his research on similarities between the Holy Books. Dr. Considine narrated the blessed life of Prophet Muhammad to the Christian congregation.

Later, Munawar Chaudhry, Vice President, introduced Jamā'at and our beloved Imam Hazrat Khalifatul-Masih V (may Allah support him with His mighty help).

There were about fifty participants. The majority of them were the church congregants, in-person, and about ten on zoom. A copy of the Holy Qur'an was presented at the display along with other Holy Scriptures of other faiths. Both events helped our volunteers to engage new contacts on social media.

As a whole, both events were very beneficial for our own members, especially youth, to hear about our beloved Master from a non-Muslim scholar positively, gauge our interfaith contacts, and spread the message of Islam and Ahmadiyya to large communities.

Ta'lim-ul-Qur'an and "Waqf-e-'Aridi" Day Meeting by Ahmadiyya Community, Miami FL

Ahmadiyya Muslim Community, Miami Chapter held annual Ta'lim-ul-Qur'an and Waqf-e-'Aridi Day Meeting on 23 January 2022 at Bait-un-Naseer mosque in person as well as on zoom. Both men and women attended the program, and National Secretary Ta'lim-ul-Qur'an and Secretary Waqf-e-'Aridi Dr. Hafiz Mubarak Kukoyi was a keynote speaker. He gave an inspirational speech on the revelation and significance of the Holy Qur'an. Also, local Ta'lim-ul-Qur'an and Waqf-e-'Aridi Secretary Mudathir Adejej presented a brief report. The meeting was concluded with silent prayer, congregational prayers, and lunch. (Hafiz Imran Ahmad, General Secretary, Miami, FL)

Informational Booth at "Christmas in the Village" by Hartford-CT Chapter

Ahmadiyya Muslim Community, Hartford CT Chapter participated in the local yearly event "X-mas in the Village." An informational booth was set up with Ahmadiyya literature and free hot chocolate. This event was very successful. The local community was very appreciative that the Ahmadiyya Community participated in local event. (Saeed Mustafa, CT Publications Secretary)

People of the Book: Prophet Muhammad's encounters with Christians by Dr. Craig Considine

Mansura Bashir Minhas, Lajna Ima'illah Miami, FL

"Judaism, Christianity, & Islam, are they completely separate religions, or are they essentially sects of monotheism? What if more Jews, Christians & Muslims perceived each other not as "Other," but as members of an overarching Abrahamic religion? Let us call it "Abrahamism."

These are profound words by Professor Craig Considine, an award-winning professor and the best-selling author of "The Humanity of Muhammad-A Christian View." Dr. Considine is recognized as an authority in interfaith dialogue. He has written seven books and multiple articles for the field of Christian-Muslim relations and Islamic studies. His latest "People of the Book: Prophet Muhammad's encounters with Christians" is a considered study of Muslim–Christian coexistence and dialogue in the time of Prophet Muhammad (may peace and blessings of Allah be on him).

Dr. Considine was recently invited by Florida International University in Miami to deliver a lecture that was cosponsored by Ahmadiyya Muslim Community, Miami. He shared his motivation for writing this book—to highlight an idea central to Prophet Muhammad's (may peace and blessings of Allah be on him) vision: an inclusive nation rooted in citizenship rights, interfaith dialogue, and freedom of conscience, religion and speech. Dr. Considine characterizes Prophet Muhammad (may peace and blessings of Allah be on him) as a leading peacemaker in history who laid down the framework that can and should be emulated today to heal a fractured world.

Dr. Considine was also invited to a panel discussion by Lake Worth Interfaith Network in Lake Worth, FL where he and Ted Brownstein, the founder of LWIN (Louisiana Wireless Information Network) also presented his research Kinship of Bible and Qur'an.

Palm Beach County Chapter of the Temple of Understanding also hosted Dr. Considine to a panel discussion. It was an open dialogue

to discuss the commonalties of the Abrahamic faiths that can build bridges and foster harmony and peaceful coexistence.

The need for interfaith dialogue and harmony is mandated today more than ever. The academic spirit and zeal of scholars like Dr. Considine helps dispel myths about Islam. He calls Prophet Muhammad (may peace and blessings of Allah be on him) a cross cultural navigator who was effective in making peace amongst rival tribes and factions in seventh century Arabia.

One of the most fascinating recounts from history that Dr. Considine delves in the book is Prophet Muhammad (may peace and blessings of Allah be on him) allowing the Christians of Najran to pray inside Masjid (mosque) Nabwi. This demonstrates the respect Prophet Muhammad had for his Christian brethren. Muslims must inculcate this inclusiveness today. They must shun the radicals within who tarnish the beautiful image of Islam and it is imperative to reiterate such historical accounts to foster interfaith allyship.

Dr. Craig Considine's intellectual integrity and commitment to peacemaking is awe-inspiring. It is in total congruence with Prophet Muhammad's unwavering and relentless pursuit and vision to promote interfaith dialogue. Dr. Considine is a leading peacemakers of our times who understands the kinship of Abrahamic faiths. He continues to foster it through a reclamation of historic interactions.

Chaudhry Aziz Ahmad Vance passes away

Chaudhry Aziz Ahmad Vance, son of Chaudhry Nazir Ahmad Vance, passed away on 6 February 2022 at the age of 90 years. Inna Lillāhi wa Inna Ilaihi Raji'oon. He accepted Ahmadiyyat at the hand of Hazrat Khalifatul Masih I (may Allah be pleased with him). He was a Musi.

Chaudhry Aziz was a longtime member of the Central Jersey Chapter before joining the Dallas Jamā'at about 16 years ago. Salat and the Holy Qur'an were the essence of his life. He served the Jamā'at as Nazim Dar-ul-Qada, USA for ten years. He is survived by his wife, three daughters, and ten grandchildren.

After the partition of India, he served in the Furqan Force in Kashmir, heeding the call of Hazrat Khalifatul Masih II (may Allah be pleased with him). He enjoyed hunting and was a skilled marksman. He represented Pakistan in the Olympics of 1960 (Rome) and 1964 (Tokyo), as well as the Asian Games and the Commonwealth Games. (Mukhtar Ahmad Malhi, General Secretary, Ahmadiyya Muslim Community, USA)

Habibullah Sadiq Bajwa of Maryland Chapter passes away

Habibullah Sadiq Bajwa of Ahmadiyya Muslim Community, Maryland passed away on 14 February 2022. Inna Lillāhi wa Innā ilaihi Raji'oon (To Allah we belong and to Him shall we return).

He was youngest brother of Late Ata Ullah Kaleem who remained Amir and Missionary In- Charge of USA Jamā'at for many years. He was uncle of Kareem Ullah Kaleem former President SVA Chapter and was brother-in-law of Naib Amir Masoud Ahmad Malik. He was a devout servant of Ahmadiyyat and Khilafat. Throughout his life, he served the Jamā'at in various capacities. He was a chemist, a public-health environmental professional, poet, teacher and learned soul. He is survived by his wife, one son, 3 daughters, and 9 grandchildren.(Mukhtar Ahmad Malhi, General Secretary Ahmadiyya Muslim Community, USA)

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Claims of Hazrat Mirza Ghulam Ahmad of Qadian

May peace be upon him

Reformer, the Promised Messiah, the Promised Mahdi and the Prophet of Allah

Hazrat Mirza Ghulam Ahmad (may peace be on him) with his son Hazrat Mirza Sharif Ahmad (may Allah be pleased with him)

Hazrat Mirzā Ghulām Ahmad (13 February 1835–26 May 1908), may peace be upon him, was an Indian religious leader and the founder of the Ahmadiyya Movement in Islam. He claimed to have been divinely appointed as the Promised Messiah and Mahdi—which is the metaphorical second-coming of Jesus, in fulfillment of Islam's latter day prophecies, as well as the Mujaddid (reviver) of the 14th Islamic century. (Wikipedia)

Hazrat Mirza Ghulam Ahmad as Reformer (Mujaddid)

The Holy Prophet (may peace and blessings of Allah be on him) informed the Muslim Ummah about raising of a rejuvenator at the head of every century.

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

Indeed, at the head of every century, Allah will raise one who will rejuvenate His religion. (Sunan Abi Dawud, 4291)

Hazrat Mirza Ghulam Ahmad, may peace be upon him, writes:

It is only for the sake of Allah that I hereby inform you of the important fact that at the turn of this fourteenth century, God Almighty has appointed me from Himself for the revival and support of the true faith of Islam, so that in this tumultuous age, I should proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet (may peace and blessings of Allah be on him), and—with the help of the light, blessings, miracles and Divine knowledge that have been bestowed upon me—I should respond to all the enemies who are attacking Islam. (Blessings of Prayer, p. 55, Islam International Publications Ltd. UK)

Hazrat Mirza Ghulam Ahmad further writes:

The seventh millennium in which we live is that of light and guidance. Since it is the last millennium, it was inevitable that the Imam of the latter days should be born at the turn of this millennium. After him, there is no Imam and no Messiah except the one who comes in his image, for in this millennium the world comes to an end as all the Prophets have testified. This Imam, whom God has designated as the Promised Messiah, is the Mujaddid [Reformer] of this century as well as of the last millennium. Even the Christians and the Jews do agree that, counting from the time of Adam, the present millennium is the seventh. God has disclosed to me the time of Adam, as calculated upon the numerical values of the letters of Surah Al-'Asr. This too proves that we are now in the seventh millennium. All Prophets are in agreement that the Promised Messiah would be born at the end of the sixth millennium and make his appearance at the turn of the seventh, for he would be the last to come, as Adam was the first. Adam was born on the sixth day, during the last hours of Friday. Since a day in the estimation of God is equivalent to a thousand years of the world, it was on account of the above resemblance that God decreed for the Promised Messiah to be born at the end of sixth millennium, which can be likened to the end of a day. As there is a resemblance between the first and the last, God created the Promised Messiah in the likeness of Adam. Adam was born a twin on a

Friday, and I—the Promised Messiah—was also born a twin on a Friday. My birth was preceded by the birth of a twin sister. Such a birth points to the consummation of Wilayat [sainthood]. (Lecture Sialkot, pp. 8-10, Islam International Publications Ltd.)

Hazrat Mirza Ghulam Ahmad as the Promised Messiah

Almighty Allah says in the Holy Qur'an:

"He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise." (Surah Al-Jumu'ah 62:3-4)

The following tradition of the Holy Prophet explains coming of the Messiah in the later days.

A companion of the Holy Prophet (may peace and blessings of Allah be on him) relates: One day we were sitting with the Holy Prophet (may peace and blessings of Allah be on him) when this chapter was revealed. I enquired from Muhammad (may peace and blessings of Allah be on him). Who are the people to whom the words and among others of them who have not yet joined them refer? Salman (may Allah be pleased with him), a Persian was sitting among us. The Holy Prophet (may peace and blessings of Allah be on him) put his hand on Salman (may Allah be pleased with him) and said. If faith were to go up to the Pleiades, a man from among these would surely find it. (Bukhari).

The advent of the Holy Prophet (may peace and blessings of Allah be on him) is described metaphorically as the appearance of God Almighty. The Holy Prophet (may peace and blessings of Allah be on him) became the mirror reflecting Divine Attributes. He was Al-'Abd. The Holy Qur'an calls him Abdullah (72:20)—The Servant of Allah. For the latter days God in His Mercy sent us the servant of The Servant—Ghulam Ahmad. Hazrat Mirza Ghulam Ahmad Qadiani claimed to be The Promised Messiah and Mahdi. Ahmad claimed to be the metaphorical second coming of Jesus (may peace be on him) of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Hadrat Muhammad (may peace and blessings of Allah be on him). (Adapted from alislam.org)

It was told through revelation; Jesus son of Mary (may peace be on him) Messenger of Allah, has died and you have come in his place and his spirit according to God's promise. (Izāla-e-Auham, Rūḥānī Khazā'in, Vol. 3, p. 402)

God has given me (Mirza Ghulam Ahmad) the good news and said:

اِنَّ الْمَسِیْحَ الْمَوْعُوْدَ الَّذِیْ یَرْقُبُوْنَہٗ وَالْمَھْدِیَّ الْمَسْعُوْدَ الَّذِیْ یَنْتَظِرُوْنَہٗ ھُوَ أَنْتَ نَفْعَلُ مَا نَشَاءُ فَلَا تَکُوْنَنَّ مِنَ الْمُمْتَرِیْنَ

(Itmam-ul-Hujjah, p. 3)

[Arabic] The Promised Messiah and the Fortunate Mahdi whom they are awaiting is yourself. We do whatever We will. Be not, therefore, of the doubters. (English Translation of Tadhkirah, p. 327, Islam International Publications Ltd, Printed in India at: Fazl-e-'Umar Printing Press, Qadian-143516 (Punjab))

But as a body of Muslims was firm in the belief—and I, too, held that same belief—that Hadrat 'Isa would descend from heaven, I did not wish to take God's revelation for its literal meaning, but interpreted this revelation and maintained my belief in consonance with that of the Muslims at large and published the same in Barahīn Ahmadiyya. But afterwards, divine revelations regarding this descended like rain, affirming that I am, indeed, the Promised Messiah who was to come. Along with them [i.e., the divine revelations] appeared hundreds of Signs, and both the heaven and the earth arose to testify to my truthfulness. The bright Signs of God compelled me to realize that, indeed, I am the Messiah who was to come in the Latter Days. Otherwise, my belief was what I had set forth in Barāhīn Ahmadiyya. Moreover, not relying entirely upon it, I sought adjudication for my revelation from the Holy Qur'an. It was established by conclusive verses that 'Isa Ibn-e-Maryam had indeed died, and the last Khalifah [vicegerent] would appear from among this very ummah under the title of the Promised Messiah. As no darkness remains after the dawn of day, in the same way, hundreds of Signs, heavenly testimonies, conclusive verses of the Holy Qur'an, and definitive and explicit ahadith compelled me to accept that I am the Promised Messiah. (English Translation of Haqiqatul-Wahy, p. 183, Islam Publications Ltd., UK)

Hazrat Mirza Ghulam Ahmad as the Promised Mahdi

لَا الْمَھْدِیَ اِلَّا عِیْسَی ابنُ مَرْیَمَ

The only Mahdi after Muhammad (may peace and blessings of Allah be on him) is 'Isa Ibn Maryam. (Sunan Ibn Mājah 4039)

There is only one individual who, in one accord, is the manifestation of Jesus, and, another accord, is the manifestation of Muhammad (may peace and blessings of Allah be on him). And this is the very secret inherent in this hadithلَا مَهْدِیَّ اِلَّا عِیْسیٰ "the Mahdi is none other than Jesus." And this is the mystery inherent in those Ahadith that the *Imamat* has been entrusted to the Mahdi and the task of killing the antichrist has been designated to the Messiah." (Ayyām-us-Sulh, Rūḥānī Khazā'in, Vol. 14, p. 405)

It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdi (Reformer) who was destined to appear after the deterioration of Islam and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been preordained and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allah be upon him, himself 1300 years ago, is none other than me. Divine revelations, in this regard, came to me so clearly and persistently that no room for even the least doubt was left in this matter. Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions which were fulfilled later with the clarity as of the daylight. Their constant persistence, as also their miraculous powers, constrained me to acknowledge that the words revealed to me were, no doubt, the words of the same One and peerless God Who had revealed the Holy Qur'an. I have not mentioned the Torah and the Gospels in this connection because they have suffered so terribly at the hands of the interpolators that they could hardly be called the Word of God now. (Narrative of Two Martyrdoms (Tadhkirat-ush-Shahādatāin), p. 1, Published by The London Mosque, 16 Gressenhall Road, London)

Hazrat Mirza Ghulam Ahmad as the Prophet of Allah

Hazrat Mirza Ghulam Ahmad writes:

The title of the "Prophet" was clearly bestowed upon me, albeit with the proviso that I am a Prophet in one aspect and a *Ummati* (follower of the Holy Prophet) in another. [The Philosophy of Divine Revelation (Haqiqat-ul-Wahy), p. 184, Islam International Publications Ltd. UK]

I swear by God, in whose hands my life is, that it is He indeed who has sent me, and He indeed has named me a Prophet, and He indeed has called me the Promised Messiah, and He has manifested great Signs in my support, the number of which extends to 300,000, some of which have been incorporated by way of illustration in this book. If His miraculous works and manifest Signs which number into the thousands had not openly testified to my truth, I would never have disclosed to anyone the honor of my divine converse; nor could I have declared with certainty that it was indeed the revelation of God. But for His part, God manifested such Works in support of His revealed Word that they served as a clear and bright mirror for beholding His countenance. [The Philosophy of Divine Revelation (Haqiqat-ul-Wahy), p. 632, Islam International Publications Ltd. UK]

No law-bearing Prophet can come after him (The Holy Prophet). A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet (may peace and blessings of Allah be on him) first. On this basis, I am both a *Ummati* (follower of the Holy Prophet) and a Prophet. My Prophethood, i.e., my converse with God, is nothing but a reflection of the Prophethood of Muhammad (may peace and blessings of Allah be on him). Apart from this my Prophethood is nothing. It is the same Prophethood of Muhammad (may peace and blessings of Allah be on him) which has manifested itself through me. And, since I am a mere reflection of him as well as his devout follower, this does not in the least diminish the high status of the Holy Prophet (may peace and blessings of Allah be on him). [Divine Manifestation (Tajalliyāt-e-Ilāhiyyah), p. 28, Islam International Publications Ltd. UK]

Wherever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent Prophet. I am a Messenger and Prophet only in the sense that I have received spiritual grace from the Messenger (may peace and blessings of Allah be on him) whom I follow, and, having received his name for myself, and through him, I have received knowledge of the unseen from God. But I have not come with a new law. I have never denied being called a Nabi (prophet) in this sense. Indeed, it is in this very sense that God has addressed me as Nabi and Rasul (messenger); and it is in this sense that I do not deny being a Nabi or Rasul. [A Misconception removed (Eik Ghalati Ka Izāla), p. 10, Islam International Publications Ltd. UK]

(Dr. Mahmud Ahmad Nagi, Editor the Ahmadiyya Gazette, USA)

Periodicals established at the time of the Promised Messiah

May peace be upon him

The following periodicals were established at the time of the Promised Messiah (peace be on him):

1. Al-Hakam
2. The Review of Religions
3. Al-Badr
4. Tashheedh-ul-Adhhan
5. Ta'lim-ul-Islam

Al-Hakam

Al-Hakam is one of the attribute of God in Islam.

Hazrat Ya'qub Ali Irfani, proposed to the Promised Messiah to start an Ahmadiyya newspaper. The Promised Messiah replied in his own handwriting,

"We have no experience in this field. There is a need for a newspaper but our Jamā'at comprises of poor people and is unable to bear financial strains. If you can do this through your experience, then you may do so. Allah bless this effort."

(Hayat-e-Ahmad, Vol. IV, p. 589, Tarikh-e-Ahmadiyyat, Vol. 1, p. 641)

So, Hazrat Ya'qub Ali Irfani started Al-Hakam with his own funds. He was its proprietor and the first editor. The first issue was published on 8 October 1897. Up to the end of the year, it was printed at Riyaz-e-Hind Press in Amritsar and was also based in Amritsar. It was in the beginning of 1898 that it was transferred to Qadian. With a few breaks here and there, Al-Hakam was successfully published until July 1943.

Through Al-Hakam, the latest revelations of the Promised Messiah were published instantaneously. Events taking place in Qadian started to get coverage. The articles written by the Promised Messiah and scholars of the Jamā'at were published. The members of the Jamā'at were thus able to enlighten themselves with the spiritual provisions of the Promised Messiah.

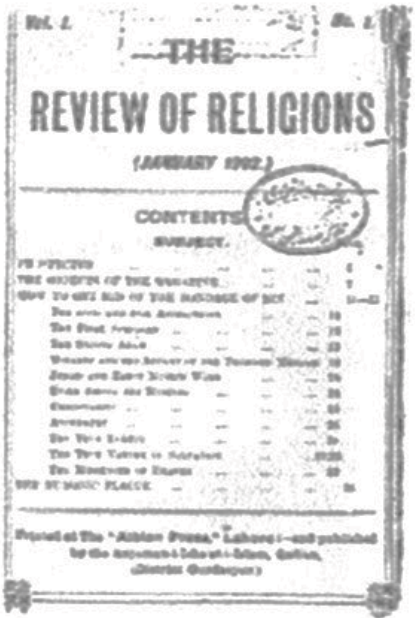
The Promised Messiah referred Al Hakam and Al-Badr as "The two arms of the Jamā'at."

At the second launch of Al-Hakam in 1934, Hazrat Mirza Bashiruddin Mahmud Ahmad (may Allah be pleased with him), the second Caliph of the Promised Messiah, issued a special message:

"Al-Hakam is the first ever newspaper of the Jamā'at. The service it has rendered, as well as Al-Badr, in the last years of the Promised Messiah, can never again be carried out by any newspaper even in exchange of millions of rupees." (Tarikh-e-Ahmadiyyat, Vol. 1, pp. 641-3)

Head of Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, relaunched Al-Hakam in English language on 23 March 2018 from London, UK. (Al-Islam, Press release of Ahmadiyya Muslim Community dated 26 March 2018)

The Review of Religions

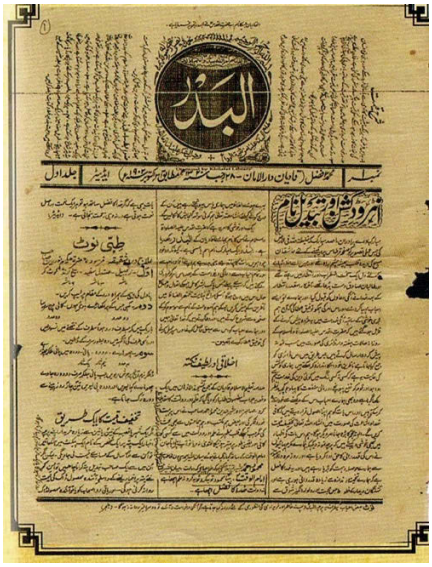


Hazrat Mirza Ghulam Ahmad, may peace be upon him, expressed his desire in 1891 in his book "Fath-e-Islam" (Victory of Islam) to publish a magazine in English. A decade later, an English/Urdu magazine was started on January 1902 primarily for the readers of western countries. The first president of the magazine was Hazrat Maulawi Hakeem Nuruddin (Later he was Khalifatul-Masih I). The purpose was to disseminate Islamic teachings in English language.

The Review of Religions is an English-language comparative religious magazine published monthly by the Ahmadiyya Muslim Community. Regularly in print since 1902, it is one of the longest running Islamic periodicals in English. It has been described as the main publication of the Ahmadiyya movement in the language and as a valuable source material for information on the geographical

expansion of Ahmadi activity. The magazine was launched by Hazrat Mirza Ghulam Ahmad with the aim of conveying an accurate understanding of Islamic teachings across the English-speaking world and dispelling misconceptions held against the faith. The articles, however, typically comprise distinctly Ahmadi perspectives. In addition to the English edition published from London, the magazine currently publishes separate quarterly editions in German, French and Spanish.

Al-Badr


البدر

Al-Badr appeared as an Ahmadi organ on 31 October 1902. The newspaper continued running for eleven years until December of 1913. Al-Hakam and Al-Badr periodicals played a pivotal role in preserving revelations, speeches and table talks of the Promised Messiah (may peace be on him), and recorded many milestones in the early history of Ahmadiyya Muslim Community.

Hazrat Babu Muhammad Afzal was its first editor. The first issue appeared as Al-Qadian but the Promised Messiah named it Al-Badr. Hazrat Mufti Muhammad Sadiq took over as editor of the newspaper after the death of Babu Muhammad Afzal in March 1905 and changed the name to Badr. Praising its services, the Promised Messiah declared, "These two newspapers, Al-Hakam and Badr have stood as two arms of the Jamā'at." (Tarikh-e-Ahmadiyyat, Vol. 2, pp. 221-2)

Al-Badr was discontinued in 1913 but was restarted in March 1953.

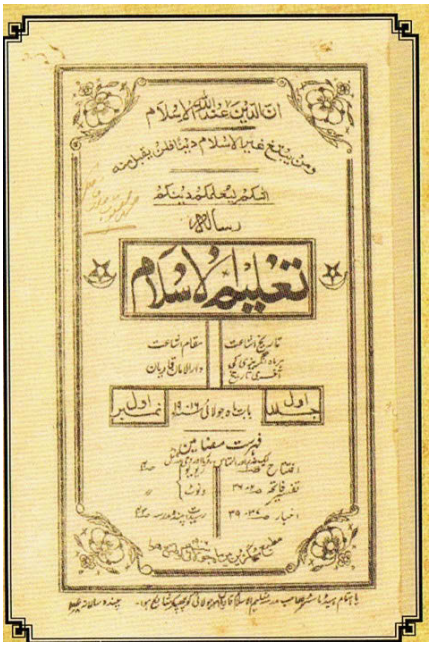
Tashheedh al-Adhhan

رسالہ تشحیذ الاذہان

فہرست مضامین

Tashheedh-ul-Adhhan (The sharpening of intellect) magazine was established by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad and was named by the Promised Messiah himself. The purpose of the magazine is to sharpen the minds of Ahmadi youth.

Ta'lim-ul-Islam


تعلیم الاسلام

This monthly magazine published Dars-ul-Qur'an (Lectures on Qur'an) delivered by Hazrat Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) and commentary of the Holy Qur'an by Sayyid Sarwar Shah (may Allah be pleased with him). The magazine started in July 1906 and Sayyid Sarwar Shah was its first editor. This periodical was later merged with the Review of Religions as an appendix.

(Dr. Mahmud Ahmad Nagi, Editor the Ahmadiyya Gazette, USA)

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Hazrat Mirza Ghulam Ahmad, The Messiah and Mahdi

May peace be upon him

Missionary Azhar Goraya

وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝ وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَ هُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝ يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ اللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ۝ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ ۝

And remember when Jesus, son of Mary, said, "O children of Israel, surely, I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad." And when he came to them with clear proofs, they said, "This is clear enchantment." But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people. They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it. [61(As-Saff):7-10]

In these verses, Allah has spoken about a prophecy of Hadrat 'Isa (may peace be on him) of the appearance of a messenger with the name of Ahmad. Principally, it is a prophecy about the Holy Prophet (may peace and blessings of Allah be on him), but it also refers to the appearance of the Promised Messiah (may peace be on him).

The Promised Messiah states:

آیت وَ مُبَشِّرًا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ میں یہ اشارہ ہے کہ آنحضرت صلی اللہ علیہ وسلم کا آخر زمانہ میں ایک مظہر ظاہر ہوگا گویا وہ اس کا ایک ہاتھ ہوگا، جس کا نام آسمان پر احمد ہوگا۔ اور وہ حضرت مسیح کے رنگ میں جمالی طور پر دین کو پھیلائے گا۔ (روحانی خزائن جلد ۱۷، اربعین، صفحہ ۴۲۱)

In the verse "and giving glad tidings of a messenger who will come after whose name will be Ahmad" there is an indication that there will be a manifestation of the Holy Prophet (may peace and blessings of Allah be on him) who will appear in the latter days, who will be as it were his hand, whose name in the heavens will be Ahmad. He will spread religion through grace and meekness in the same fashion as the Messiah (Jesus). (Rūḥānī Khazā'in Vol. 17, Arba'een, p. 421)

The verses states that this Messiah would call people towards Islam, that his enemies would do their utmost to stop his message through slander and false argumentation, and that his appearance would mark the time when the religion of Islam would prevail over all other religions.

When we look to the blessed *Ahadith* of the Holy Prophet (may peace and blessings of Allah be on him), there are many which speak about the advent of a Messiah who would be granted the title of Jesus and Mahdi who would appear in the latter days.

The Ahmadiyya Muslim Community firmly believes that this awaited Messiah was none other than Hadrat Mirza Ghulam Ahmad. He was born in 1835 and claimed to be Messiah and Mahdi in 1891. During his life, he wrote dozens of books and showed thousands of signs in support of his claim. He writes:

اب تک کئی ہزار خدا تعالیٰ کے نشان میرے ہاتھ پر ظاہر ہو چکے ہیں۔ زمین نے بھی میرے لئے نشان دکھلائے اور آسمان نے بھی۔ اور دوستوں میں بھی ظاہر ہوئے اور دشمنوں میں بھی جن کے کئی لاکھ انسان گواہ ہیں۔ اور ان نشانوں کو اگر تفصیلاً جُدا جُدا شمار کیا جائے تو قریباً وہ سارے نشان دس لاکھ تک پہنچتے ہیں۔ فَالْحَمْدُ لِلّٰہِ عَلٰی ذَالِکَ۔ (روحانی خزائن جلد ۲۱، براہین احمدیہ حصہ پنجم، صفحہ ۱۴۸، حاشیہ)

God Almighty has manifested many thousands of Signs at my hand. Signs appeared for me from earth and from heaven; they appeared among my friends and among my enemies; and hundreds of thousands of people witnessed them. If each Sign was to be counted separately, they would add up to about a million. فالحمد لله على ذالك [So Allah be praised for all this]. (Rūḥānī Khazā'in Vol. 21, Barāhīn-e-Ahmadiyya Vol. 5, p. 148, footnote, English Translation, p. 211)

Nevertheless, the people did not believe him. Many rose to denounce him, hurling abused and ridiculed him. He was called an imposter and a disbeliever, a non-Muslim and a foreign agent. With their words, they confirmed the Qur'anic teachings, that every reformer and messenger sent by Allah has always been opposed:

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

And every nation strove to seize their Messenger and disputed by means of false *arguments* that they might rebut the truth thereby. [40:6]

Considering all of the accusations and allegations, how can we know that Hazrat Mirza Ghulam Ahmad (may peace be on him) was actually the awaited Messiah? Rest assured, that there are thousands of signs and incontrovertible arguments that prove that he was who He said he was.

Time of his Appearance

The Promised Messiah (may peace be on him) was destined to arrive in the 14th century Hijri.

The Holy Qur'an tells us that the Islamic and Judaic dispensations were similar, and that reformers and successors of the Prophet Muhammad (may peace and blessings of Allah be on him) would appear in Islam in a similar fashion to how they appeared after Moses (may peace be on him). The Qur'an states:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them. [24:56]

Hadrat 'Isa appeared approximately thirteen centuries after Moses. In the same way, Hadrat Mirza Ghulam Ahmad also appeared thirteen centuries after the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

The Prophet Muhammad (may peace and blessings of Allah be on him) declared:

الآيات بعد المِائَتينِ

(سنن ابن ماجه، كتاب الفتن، باب الآيات، حديث ٤٠٥٧)

(Sunan Ibn-e-Mājah, the Book of Trials, Chapter on the Signs, Hadith 4057)

Though the hadith literally translates as "the signs (of the latter days) will appear after two centuries," it has been interpreted by Islamic scholars as the meaning that the signs of the latter days, including the appearance of the Messiah, would happen 1200 years after the Holy Prophet (may peace and blessings of Allah be on him) according to the Islamic calendar. This is because according to other indications, Islam would begin to decline in the world after a thousand years. The Promised Messiah appeared at that time. He was born in 1835 and made his proclamation of being the Promised Messiah in 1891, which corresponds to 1250 and 1308 Hijri, approximately 1200 years after the Holy Prophet (may peace and blessings of Allah be on him).

The Holy Qur'an in Surah At-Takwir tells us that the latter days would have certain signs that would appear together and would tell us that the time of the latter days and the appearance of the Messiah are at hand. Amongst the many signs mentioned are:

وَ اِذَا الْعِشَارُ عُطِّلَتْ

And when the she-camels, ten months pregnant, are abandoned. [81:5]

Ours is the only age where animals have been abandoned as a primary method of transportation. The camel was an integral part of Arab society for millennia – only in the 19th century with the appearance of engines have they been abandoned and no longer hold the same value they once did for the Arabs.

وَ اِذَا الصُّحُفُ نُشِرَتْ

And when books are spread abroad. [81:11]

There was never any previous age where books were spread far and wide. Previously, books were written out by hand and very hard to come by. With the creation of the printing press and later through the electronic media, books have become common. This all happened close to the time of Hadrat Mirza Ghulam Ahmad (may peace be on him).

The Promised Messiah writes:

اے خشک مولویو! اور پُر بدعت زاہدو! تم پر افسوس کہ تمھاری آنکھیں عوام الناس سے زیادہ تو کیا اُن کے برابر بھی نہیں دیکھ سکتیں۔ آپ ہی یہ حدیثیں سناتے ہو کہ الاٰیات بعد المائتین اور کہتے ہو کہ بارہ سو برس کے بعد مسیح موعود وغیرہ نشانیوں کا ظاہر ہونا ضروری ہے بلکہ تم میں سے وہ مولوی بھی ہیں جنہوں نے شرطی طور پر کتابیں لکھ ماریں اور چھپوا بھی دیں کہ چودھویں صدی کے اوائل میں مسیح اور مہدی موعود کا ظاہر ہونا ضروری ہے لیکن جب خدائے تعالیٰ نے اپنے پاک نشانوں کو ظاہر کیا تو اول المنکرین تم لوگ ہی ٹھہرے۔ (روحانی خزائن جلد ۳، ازالہ اوہام، صفحہ ۱۵۷تا۱۵۸)

O unspiritual clerics, and divines submerged in innovations! Woe upon you that far from being superior to the common man, your eyes cannot see even equal to theirs. You yourselves present the hadith الاٰيات بعد المائتين and declare that it is necessary that the Promised Messiah and other signs appear after 1200 years. Rather, there are even those clerics amongst you that wrote and published books wagering that the Messiah and Mahdi must appear in the beginning of the 14th century. But when Allah manifested His divine signs, you became the foremost of the deniers. (Rūḥānī Khazā'in Vol. 3, Izala Auham, pp. 157-8)

He was the only claimant to the office of Messiah and Mahdi during this auspicious time. These are powerful arguments for the truthfulness of his claim.

Fulfilment of Signs in the Ahadith

Prophecies are inherently subject to interpretation. They are often couched in metaphorical language, as the purpose of a prophecy is to serve as a guide for the righteous and a trial for those who

are disbelievers at heart. Nevertheless, all the true signs that were to appear with the coming Messiah were fulfilled in the advent of the Promised Messiah.

An authentic book on Ahadith Sahih al-Bukhari states about the Messiah and his work as:

لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ

(صحيح البخارى، كتاب المظالم، باب كَسْرِ الصَّلِيبِ وَقَتْلِ الْخِنْزِيرِ، حديث ٢٤٧٦)

"The hour will not be established until the son of Mary descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. He will distribute wealth to such an extent that nobody will accept it. (Sahih al-Bukhari, the Book of Oppressions, Chapter: the breaking of the cross and the killing of swine, Hadith 2476)

His various works have been described, all of which were fulfilled at the time of Hadrat Mirza Ghulam Ahmad (may peace be on him).

He would descend as a just ruler

This means that the Messiah would appear as a spiritual reformer sent by Allah, who would judge the theological differences between Muslims and others.

The Promised Messiah through his many books and speeches showed the world and especially the Muslims; the correct interpretation of Islam. Many had fallen into false innovations and theologies, such as directing their prayers to tombs, denying the existence of divine revelation of the saints, believing in the continued life of Jesus, etc. Through, solid arguments and divine signs, he refuted all false notions about Islam and showed the world it's true teachings.

In the hadith, it is mentioned that the Messiah would descend. The Arabic word for descend is *Nuzūl,* and although it is generally translated descent, it is widely used in a metaphorical sense, and refers to anything that is especially provided for by Allah. It is for this reason that the Holy Qur'an has declared that the Holy Prophet (may peace and blessings of Allah be on him) "descended" from heaven:

قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا

رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ

Allah has indeed **sent** (*anzala*) you a Reminder—a Messenger who recites to you the manifest Signs of Allah. [65:11-12]

Therefore, the words that Jesus will descend only mean that someone with the title of Jesus would be sent for the guidance by Allah.

He would break the cross

This means that during his time, Christianity would be on the advance and spreading throughout the world. His job would be to stop it's advance through powerful arguments and signs.

Hadrat Mirza Ghulam Ahmad (may peace be on him) spent his life debating and countering the arguments of Christianity. Thousands of people and even Muslims were converted to Christianity in India during his life time. He became a champion of Islam before the Christian onslaught and proved that Islam was superior to Christianity. One of his main arguments was that he demonstrated from Christian and Islamic sources that Jesus, son of Mary did not, in fact, die on the Cross. He was crucified but survived the crucifixion and later made a journey, taking his message to the lost sheep of the house of Israel and finally being laid to rest in Kashmir, India. He was not alive in Heaven, nor would he ever physically return. This idea struck a death knell for Christian dogma, as the Church itself readily accepted:

"And if Christ has not been raised, our preaching is useless and so is your faith." (1 Corinthians 15:14)

Hazrat Mirza Ghulam Ahmad writes about this powerful idea:

اب میری ایک آخری وصیت کو سنو اور ایک راز کی بات کہتا ہوں اس کو خوب یاد رکھو کہ تم اپنے ان تمام مناظرات کا جو عیسائیوں سے تمہیں پیش آتے ہیں پہلو بدل لو اور عیسائیوں پر یہ ثابت کر دو کہ درحقیقت مسیح ابن مریم ہمیشہ کے لئے فوت ہو چکا ہے۔ یہی ایک بحث ہے جس میں فتحیاب ہونے سے تم عیسائی مذہب کی روئے زمین سے صف لپیٹ دوگے۔ تمہیں کچھ بھی ضرورت نہیں کہ دوسرے لمبے لمبے جھگڑوں میں اپنے اوقاتِ عزیز کو ضائع کرو۔ صرف مسیح ابن مریم کی وفات پر زور دو اور پُر زور دلائل سے عیسائیوں کو لاجواب اور ساکت کر دو۔ جب تم مسیح کا مردوں میں داخل ہونا ثابت کر دو گے اور عیسائیوں کے دلوں میں نقش کر دو گے تو اُس دن تم سمجھ لو کہ آج عیسائی مذہب دنیا سے رخصت ہوا۔ یقیناً سمجھو کہ جب تک ان کا خدا فوت نہ ہو اُن کا مذہب بھی فوت نہیں ہو سکتا۔ اور دوسری تمام بحثیں اُن کے ساتھ عبث ہیں۔ اُنکے مذہب کا ایک ہی ستون ہے اور وہ یہ ہے کہ اب تک مسیح ابن مریم آسمان پر زندہ بیٹھا ہے۔ اس ستون کو پاش پاش کرو پھر نظر اُٹھا کر دیکھو کہ عیسائی مذہب دنیا میں کہاں ہے۔ چونکہ خدائے تعالیٰ بھی چاہتا ہے کہ اِس ستون کو ریزہ ریزہ کرے اور یوروپ اور ایشیا میں توحید کی ہوا چلا دے۔ اِس لئے اُس نے مجھے بھیجا اور میرے پر اپنے خاص الہام سے ظاہر کیا کہ مسیح ابن مریم فوت ہو چکا ہے۔

Now listen to this last will of mine, and I tell you about a hidden matter, remember it well. Change your tactic in all debates that you face with Christians and prove to them that Jesus the son of Mary has in fact died forever. This is that one argument that upon winning you will remove the Christian faith from the face of the earth. There is absolutely no reason for you to waste your precious time in other long, drawn-out arguments. Only focus on the death of Jesus and through powerful arguments make the Christians silent and without answer. When you prove that Jesus has entered into the realm of the dead and etch it onto the hearts of the Christians, then on that day you can consider that the Christian faith has departed from the world. Be sure that until their God has not died, their faith can also not die, and all other debates with them are useless. Their doctrine has one

pillar, and that is that the Messiah, the son of Mary is alive in heaven. Shatter this pillar, and then raise your eyes to see what remains of the Christian faith in the world. Because Allah also desires that this pillar be shattered, and that the breeze of true monotheism blow through Europe and Asia. This is why he has sent me, and through his special revelation has manifested upon me that the Messiah, the son of Mary has died. (Rūḥānī Khazā'in Vol. 3, Izala Auham, p. 402)

Even now, his works stand as a definitive reply to Christian doctrine.

He challenged Christian missionaries to demonstrate that they could show miracles and acceptance of prayers as he could. None came forward to accept the challenge.

He debated a famous Christian priest, Abdullah Ātham, and made a prophecy that Allah had informed him that he would die within his lifetime if he continued to willingly hide the truth of Islam. Abdullah Ātham continued to deny the truth of Islam and died in 1896 according to the prophecy.

A famous evangelist in America, Alexander Dowie, was against Islam and declared that he could crush Hazrat Mirza Ghulam Ahmad (may peace be on him) if he so desired, God forbid. The Promised Messiah initiated a prayer duel with him, stipulating that the liar would die within the lifetime of the other. After this challenge, Dowie rapidly lost all his fame and fortune. He died in March 1907 paralyzed, insane, destitute and abandoned by his family, friends and followers. Newspapers around the globe declared that he (Hazrat Mirza Ghulam Ahmad) had won the challenge.

He would kill the swine

This means that through arguments and clear signs he would defeat and render helpless those people who had taken on the lowly character of swine that are accustomed to wallowing in and eating filth. He writes:

خنزیروں سے مراد وہ لوگ ہیں جن میں خنزیروں کی عادتیں ہیں وہ اس روز حجت اور دلیل سے مغلوب کئے جائیں گے اور دلائل بیّنہ کی تلوار انھیں قتل کرے گی نہ یہ کہ ایک پاک نبی جنگلوں میں خنزیروں کا شکار کھیلتا پھرے گا۔ (روحانی خزائن جلد ۳، ازالہ اوھام، صفحہ ۵۷)

Swine refers to those people who have the character of swine. On that day, they will be defeated through evidence and arguments, and the sword of clear arguments will kill them. It is does not mean that a pious prophet will go around hunting swine in jungles. (Rūḥānī Khazā'in Vol. 3, Izāla Auham, p. 57)

He would abolish the Jizya

Jizya was historically a tax that was levied on non-Muslims who lived under a Muslim government. In some versions, the hadith reads as يضع الحرب, meaning that he would put an end to wars.

This meant that during his time, there would no longer be any physical religious wars, and therefore no longer any non-Muslims coming under the authority of Muslim governments.

Hadrat Mirza Ghulam Ahmad emphatically declared that Islam was a peaceful religion, and that the wars fought by the Holy Prophet (may peace and blessings of Allah be on him) in the early days of Islam were defensive in nature, against an aggressive enemy who desired to kill innocent Muslims. To wage war in this day and age against peaceful governments and people in the name of Islam, as many clerics advocated, was wrong. He emphasized that those that attacked Islam with the pen should be responded to in kind. The beautiful teachings of Islam would draw people, without any need of force. He writes:

جزیہ اٹھا دینے کی مراد خود ظاہر ہے جس سے یہ اشارہ ہے کہ ان دنوں میں دل خود بخود سچائی اور حق کی طرف کھینچے جائیں گے کسی لڑائی کی حاجت نہیں ہوگی خود بخود ایسی ہوا چلے گی کہ جوق در جوق اور فوج در فوج لوگ دین اسلام میں داخل ہوتے جائیں گے پھر جب دین اسلام میں داخل ہونے کا دروازہ کھل جائے گا اور ایک عالم کا عالم اس دین کو قبول کر لے گا تو پھر جزیہ کس سے لیا جائے گا مگر یہ سب کچھ ایک دفعہ واقع نہیں ہو گا ہاں ابھی سے اس کی بناڈالی جائے گی (روحانی خزائن جلد ۳، ازالہ اوہام، صفحہ ۵۷)

The meaning of the order of Jizya being lifted is itself evident. It indicates that in those days people will be drawn to the truth on their own. There will be no need for wars. Such a breeze will begin to blow that people will enter Islam in multitudes. So when the door to enter into Islam opens and the whole world will accept this faith, then from whom will Jizya be accepted? All of this will not happen at once, but rather at this time it's foundation will be set. (Rūḥānī Khazā'in, Vol. 3, Izāla Auham, p. 57)

Wealth would be in abundance

The Holy Prophet (may peace and blessings of Allah be on him) stated that the inheritance of prophets is knowledge. He stated:

إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الأَنْبِيَاءِ إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ

(سنن ابن ماجه، ابواب السنة، بَابُ فَضْلِ الْعُلَمَاءِ وَالْحَثِّ عَلَى طَلَبِ الْعِلْمِ، حديث ٢٢٣)

"The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share." (Sunan Ibn Mājah, The Chapters on Sunnah, the Chapter on the Superiority of the Scholars and Encouragement to Gain Knowledge, Hadith 223)

The Promise Messiah was to distribute this spiritual wealth in large quantities, but the people would refuse to accept it. This is practically what happened. Many people refused to read his books and declared that he was a heretic. In one of his writings, the Promised Messiah laments:

باغ مرجھایا ہوا تھا گر گئے تھے سب ثمر
میں خدا کا فضل لایا پھر ہوئے پیدا ثمار
مرہم عیسیٰ نے دی تھی محض عیسیٰ کو شفا
میری مرہم سے شفا پائے گا ہر ملک و دیار
جھانکتے تھے نور کو وہ روزنِ دیوار سے
لیک جب در کھل گئے پھر ہوگئے شپّر شعار
وہ خزائن جو ہزاروں سال سے مدفون تھے
اب مَیں دیتا ہوں اگر کوئی ملے امیدوار

(روحانی خزائن جلد ۲۱، براہین احمدیہ حصہ پنجم، صفحہ ۱۴۷)

The garden [of faith] had withered away, and all the fruits had fallen;

I brought God's grace, and the fruit reappeared.

The "Ointment of Jesus" had healed Jesus alone;

My "Ointment" will heal every country and every land.

They used to glimpse at light from a hole in the wall;

But when the doors were flung open, they became veritable bats.

The treasures that lay buried for thousands of years,

Today I give them away if I find anyone who seeks them.

(Rūḥānī Khazā'in, Vol. 21, Barāhīn-e-Ahmadiyya part 5, p. 147)

There are many other signs in the ahadith which were fulfilled during his life.

One sign is that during the life of the Messiah, a great plague would fall upon the people but that he and his followers will be saved. This great plague struck India during the life of the Promised Messiah, but he and his followers were miraculously protected from its effect. So apparent and widespread was this sign that thousands of people accepted him upon witnessing this miracle.

Another was that there would be an eclipse of the moon and sun during the month of Ramadhan during his life. This was fulfilled in 1894.

Objections to His Claim

There are many Muslims who do not accept Hazrat Mirza Ghulam Ahmad as the Messiah and Mahdi. One of the most common objections is that they claim that all of the signs mentioned in the ahadith were not fulfilled during his life.

As explained earlier, prophecies are in many cases expressed in metaphorical language, and it would be foolish to insist on a literal interpretation of each and every prophecy about the Messiah and Mahdi. Secondly, there are ahadith about the Messiah and Mahdi that contradict each other if taken literally, showing that they are not all literal or that there are certain ahadith that are not reliable.

One of the most popular objections is that he cannot be the awaited Messiah, as Jesus is still alive in heaven and he will descend in the latter days. The answer to this is that the Holy Qur'an has categorically declared that Jesus the son of Mary has died, and there are ahadith and historical incidents and evidence that support this argument.

In the Holy Qur'an, Allah has declared that Jesus has died in the verse:

فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ

But since **you caused me to die** (tawaffaitani). You have been a Guardian over them [5:118]

In this verse, Allah has used the verb *Tawaffa* in relation to Hadrat 'Isa (may peace be on him). This verb, whenever it appears with man as the object and Allah as the subject, always means death.

The Holy Prophet (may peace and blessings of Allah be on him) also declared that Jesus (may peace be on him) had died. He once stated:

وَأَنَّهُ أَخْبَرَنِي أَنَّ عِيسَى ابْنَ مَرْيَمَ عَاشَ عِشْرِينَ وَمِائَةَ سَنَةٍ وَلَا أَرَانِي إِلَّا ذَاهِبًا عَلَى رَأْسِ السِّتِّينَ

(المعجم الكبير، مسند النساء، بنات رسول الله، ذِكْرُ سِنِّ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا وَوَفَاتِهَا وَمِنْ أَخْبَارِهَا وَمَنَاقِبِهَا وَكُنْيَتِهَا، مَا رَوَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ، عَنْ فَاطِمَةَ رَضِيَ اللهُ عَنْهُمَا، حديث ١٠٣١)

And he (i.e., Gabriel) informed me that Jesus son of Mary lived 120 years, and I do not see myself as living much more than 60.

(Al-Mu'jam al-Kabeer, Musnad of Women, the daughters of the Messenger of Allah, About the Age of Fatima and her Death and her Life, Characteristics and Lineage, What Aisha the mother of the Believers narrated from Fatima, Hadith 1031)

Since he has died, Jesus (may peace be on him) cannot come back to life. The dead can never come back to life. Allah states in the Holy Qur'an that people will only experience death once:

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ

They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire, [44:57]

If someone died and came back to life, they would experience death twice before being sent to the afterlife, something this verse categorically denies.

The prophecies about the coming of Jesus are therefore metaphorical and were fulfilled with the advent of Hazrat Mirza Ghulam Ahmad (may peace be on him).

Another objection is that if he is the Messiah, then where is the Mahdi? Many Muslims believe that there are two apocalyptic figures that will appear in the latter days: one is the Messiah, and the other is the Mahdi, who will be a Muslim leader. The answer to this is that there is a clear hadith which mentions that the Messiah himself will be the Mahdi, and that they will not be two separate individuals:

وَلاَ الْمَهْدِيُّ إِلاَّ عِيسَى ابْنُ مَرْيَمَ

(سنن ابن ماجه، كتاب الفتن، باب شِدَّةِ الزَّمَانِ، حديث ٤٠٣٩)

And the only Mahdi is Jesus son of Mary. (Sunan Ibn-e-Mājah, the Book of Trials, Chapter on the Harshness of the Era, Hadith 4039)

The ahadith about the Mahdi are many and contradictory. It should also be remembered that the term "Mahdi," meaning "guided one," is a general term and not exclusive to the leader who would appear in the latter days. Rather, there were many "Mahdi" who appeared in the history of Islam who were reformers sent by Allah. Certain ahadith refer to the deeds of these different individuals, and not of the Messiah.

There are those that state that the Messiah was supposed to kill the Dajjal, a mythical one-eyed monster with divine powers who was to be riding a giant donkey and would rule the world prior to the advent of the Messiah. Hazrat Mirza Ghulam Ahmad (may peace be on him) explained the impossibility of waiting for a literal Dajjal and explained that the term Dajjal in Arabic meant "a group of people who deceive." This term referred principally to the Christian priests who through every type of deceit were trying to convert the world to Christianity. It also referred to all the factors of the latter days that had come together to exercise an extremely corrosive effect upon the spirituality of man – all types of immorality, destructive philosophies and worldliness that had never been seen before in such a manner.

Through his writings and holy influence, the Promised Messiah (may peace be on him) struck down all of these falsities. The Dajjal and its power to deceive was indeed killed in a metaphorical sense. The followers of the Promised Messiah had been saved from his corrosive influence. As he wrote in one place:

صدق سے میری طرف آؤ اسی میں خیر ہے
ہیں درندے ہر طرف مَیں عافیت کا ہوں حصار

(روحانی خزائن جلد ۲۱، براھیب احمیہ حصہ پنجم، صفحہ ۱۴۶)

Come towards me with sincerity, in this alone there is wellbeing.

There are ferocious and wild beasts on all sides, I am the citadel of protection (Rūḥānī Khazā'in, Vol. 21, Barāhīn-e-Ahmadiyya, Vol. 5, p. 146)

Personal Signs and Miracles during His Life

The Promised Messiah showed many signs during his life, proving that he was being helped by Allah in his mission.

Healings

There were many times when his prayers resulted in miraculous healings. One famous incident is about a boy named Abdul Kareem who was cured of rabies.

Abdul-Kareem was a student studying in Qadian. He was bit by a rabid dog. He was sent to a special hospital for treatment, but after a few days, the signs of the disease started appearing in him. He became afraid of water. He shunned light. Everyone thought that he would die in a few days, as to this day there is no cure for rabies when it progresses to this stage. A message was sent to English physicians to inquire whether he could be treated. They responded that nothing could be done for him. The Promised Messiah was deeply moved seeing his condition and started praying for him fervently and with great attention. Abdul Kareem began to show signs of recovery and made a full, miraculous recovery. (Rūḥānī Khazā'in, Vol. 22, Haqiqat-ul-Wahy, pp. 48-2)

He lived for another 28 years after his revival to tell about his miraculous cure from rabies and died in December 1934.

Increase in Food

There were many times that food and drink were miraculously increased by his attention, much like how the gospels state that Jesus miraculously increased quantities of food and the ahadith attributing the same miracle to the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

Mian Abdullah Sanauri narrates that once the Promised Messiah invited a few guests to his home for dinner, but double the amount showed up. There was not enough *Zarda* (yellow sweet rice) to be distributed. The Promised Messiah seeing this called for the pot of rice, covered it with the cloth, put his fingers into the rice and then began to distribute it. It sufficed for everyone and there was even some left over. His wife narrates that this type of incident occurred many times. Once she made one portion of rice and meat enough only for him, but a large number of guests suddenly showed up. There was nothing else to serve them, upon which the Promised Messiah blew upon the rice and told me to serve them. They sufficed for everyone, and when people outside heard of the miracle they also came to the house and asked for some, upon which they were each given some of the rice as well. (Seerat-ul-Mahdi, Vol. 1, Narration 144, pp. 133-144).

His Character and Nobility

Outstanding character and morality are special signs that are granted to the pious as proof that they have been sent by Allah.

Hadrat Mirza Ghulam Ahmad (may peace be on him) on numerous occasions demonstrated his high moral standards.

He was once falsely accused of attempted murder by Martin Clark, a prominent medical missionary. A false witness was even procured, who claimed that he had been hired as a hitman. There was seemingly no way for the Promised Messiah to defend himself. His lawyer recommended that he lie in his statement. The Promised Messiah refused, as lying was prohibited in Islam.

During the testimony of one of

his opponents, Maulawi Husain Batalawi, his lawyer desired to begin a line of questioning that would humiliate him because of his lineage. Hadrat Mirza Ghulam Ahmad (may peace be on him) immediately stopped the line of questioning, stating, "I do not allow such questions to be asked." In the end, God Almighty miraculously saved him, with the judge declaring at the end of the trial that he had been falsely accused and even suggesting that Hazrat Mirza Ghulam Ahmad (may peace be on him) could countersue for defamation. He refused, stating that their case would be processed by a higher court in the afterlife. (Seerat-e-Tayyiba, Hadrat Mirza Bashir Ahmad, pp. 47-48)

The Holy Qur'an tells us that the life of the Holy Prophet (may peace and blessings of Allah be on him) before his claim to prophethood was completely pure and blameless, even according to his enemies:

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ

I have indeed lived among you a *whole* lifetime before this. Will you not then understand?' [10:17]

The same miracle and argument were granted to the Promised Messiah. He states:

تم کوئی عیب افتراء یا جھوٹ یا دغا کا میری پہلی زندگی پر نہیں لگا سکتے۔ تا تم خیال کرو کہ جو شخص پہلے سے جھوٹ اور افتراء کا عادی ہے یہ بھی اس نے جھوٹ بولا ہو گا۔ کون تم میں ہے جو میری سوانح زندگی میں کوئی نکتہ چینی کر سکتا ہے۔ پس یہ خدا کا فضل ہے جو اس نے ابتداء سے مجھے تقویٰ پر قائم رکھا اور سوچنے والوں کے لئے یہ ایک دلیل ہے۔

(روحانی خزائن جلد ۲۰، تذکرۃ الشہادتین، صفحہ ۶۴)

You cannot point out any moral slips and weakness in my life; nor that I have ever indulged in fraud or deceit so that you may have cause to suspect my integrity. Is there anyone among you who could point out shortcomings and weaknesses in my life? It was THE GRACE OF GOD that made me tread the path of righteousness from the very beginning. This is a Sign for those who would care to ponder. (Rūḥānī Khazā'in, Vol. 20, Tadhkirat-ush-Shahādatāin, p. 64)

A Prophecy Fulfilled

There were many prophecies that he was vouchsafed that were fulfilled during his lifetime.

He was once told very early on in his life, in 1882, even before he had claimed to be the Messiah:

يَاتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ

(روحانی خزائن، جلد ۱، براہین احمدیہ حصہ سوم، صفحہ ۲۶۸)

"They shall come to you from every distant and well-trodden track" (Rūḥānī Khazā'in Vol. 1, Barāhīn-e-Ahmadiyya, Vol. 3, p. 268)

During his life, thousands of people descended upon the tiny village of Qadian to meet him and to do Bai'at upon his hands.

Hadrat Khalifatul-Masih 2nd once stated that an American couple once came to visit the Promised Messiah in Qadian. The town was so small, that there was no one who knew English and who could translate for them. Maulawi Muhammad Ali, a companion who knew English, happened to be in Qadian at the time and agreed to translate for them. The man asked the Promised Messiah, "have you claimed to be the awaited Messiah?" He replied, "yes, this is correct." He then asked, "The first Messiah showed miracles. What miracles have you shown?" The Promised Messiah replied: "I have shown many miracles, and at this point I will show you another miracle, and that is you and your wife that are sitting here before me." The American asked, "how are we a miracle for you? We are Christians and do not accept Islam." Hadrat Masih-e-Mau'ūd stated, "Go to such and such book of mine and you will find the revelation "They will come to you over every distant and broken track." America is a corner of the world as well. Why did you come to Qadian? If you only wanted to do sight-seeing, you would have gone to the big cities like Bombay or Calcutta, but you came here only to meet me. You have seen the terrible condition of the road between here and Batala. The revelation I received over 40 years ago also told of how the roads would be in a broken condition owing to the number of people who would come to visit me. So that fact that both of you have come to meet me from America is a miracle." (Anwar-ul- 'Uloom Vol. 26, p. 240)

Another revelation he received was:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ

"And He (Allah) will place those who follow you over above those who reject you until the Day of Resurrection."

One meaning of the revelation was that the followers of Hadrat Mirza Ghulam Ahmad (may peace be on him) would be granted every type of superiority over those who rejected him. He writes in one place:

"The verse:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ

[Arabic] I shall place those who follow you above those who reject you till the Day of Judgment.

has been revealed to me repeatedly—so many times that God alone knows the count—and with such emphasis that it has penetrated my heart like a steel nail. This indicates that God Almighty will greatly bless all those friends who follow my way and will grant them victory over those who follow other ways and this superiority shall be maintained till the Day of Judgment." (Maktoobat-e-Ahmad, old Edition Vol. 1, p. 24, Tadhkirah English Translation, pp. 76-7, Islam International Publication Ltd.)

And in another place:

۔۔۔ خدا تعالیٰ نے مجھے بار بار خبر دی ہے کہ وہ مجھے بہت عظمت دے گا اور میری محبت دلوں میں بٹھائے گا۔ اور میرے سلسلہ کو تمام زمین میں پھیلائے گا اور سب فرقوں پر میرے فرقہ کو غالب کرے گا۔

اور میرے فرقہ کے لوگ اِس قدر علم اور معرفت میں کمال حاصل کریں گے کہ اپنی سچائی کے نور اور اپنے دلائل اور نشانوں کے رُو سے سب کا مُنہ بند کر دیں گے۔ اور ہر ایک قوم اس چشمہ سے پانی پیئے گی اور یہ سلسلہ زور سے بڑھے گا اور پھولے گا یہاں تک کہ زمین پر محیط ہو جاوے گا۔

(روحانی خزائن، جلد ۲۰، تجلیات الٰہیہ، صفحہ ۴۰۹)

"God has informed me again and again that He will grant me great glory and will instill my love in people's hearts. He shall spread my Movement all over the world and shall make my sect triumphant over all other sects. **The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs.** Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world." (Rūḥānī Khazā'in Vol. 20, Tajalliyāt-e-Ilāhiyyah, p. 409, Eng. Trans. P. 24)

Allow me to present one incident where one of the humblest followers of the Promised Messiah was granted an intellectual victory over one of his staunchest and so-called most learned enemies.

Hadrat Khalifatul-Masih II relates that there was a person by the name of Pira who was intellectually disabled. He stayed with the Promised Messiah who would give him food and drink. The Promised Messiah would sometimes send him to the Batala train station to receive shipments. Maulawi Muhamad Husain was a Muslim cleric and an avowed opponent of the Promised Messiah. He would go to the Batala train station every day to search for people who were headed to Qadian. If he found anyone, he would begin to harass them and tell them, "I am a childhood friend of Mirza Ghulam Ahmad. He is defrauding people, and you will find nothing other than disbelief and innovation in Qadian. It is better that you do not go." One day Maulawi Muhammad Husain went to the train station and did not find anyone going to Qadian other than Pira, who had come receive a shipment and was waiting for it's release. Maulawi Muhammad Husain approached him and said, "Pira! You are losing your faith remaining in Qadian! What have you seen there?" Pira replied, "Maulawi Sahib! I am not an educated man, but I will tell you something I have seen. I often come to the Batala station to receive shipments, and I see you here every day trying to dissuade people from going to Qadian. Perhaps you've even worn out a few pairs of shoes doing so. But regardless of your pleas, people pay you no attention and continue going Qadian to see Mirza Sahib. He remains seated in his room, but even still people continue to be drawn to him of their own accord. And through great difficulty, people walk or take a horse-carriage 13 miles from here to Qadian, which is a simple town, and thereafter pledge allegiance to Mirza Sahib. Now you tell me, should I accept you or Mirza Sahib?" Maulawi Sahib laughed and replied, "Mirza Sahib has trained his followers to be very clever! They have ready answers to all questions!"

In short, there is no doubt that Hadrat Mirza Ghulam Ahmad (may peace be on him) was the Promised Messiah. The only path of righteousness that is today available to us is that which has been opened by him. Only those who whole-heartedly accept and follow him will be freed from the doubts and whisperings placed by Satan and accepted into the divine light of Allah. He writes:

میرا دوست کون ہے ؟ اور میرا عزیز کون ؟ وہی جو مجھے پہچانتا ہے۔ مجھے کون پہنچانتا ہے؟ صرف وہی جو مجھ پر یقین رکھتا ہے کہ میں بھیجا گیا ہوں۔ اور مجھے اُس طرح قبول کرتا ہے جس طرح وہ لوگ قبول کئے جاتے ہیں جو بھیجے گئے ہوں۔ دنیا مجھے قبول نہیں کر سکتی کیونکہ میں دنیا میں سے نہیں ہوں۔ مگر جن کی فطرت کو اُس عالم کا حصّہ دیا گیا ہے وہ مجھے قبول کرتے ہیں اور کریں گے۔ جو مجھے چھوڑتا ہے وہ اُس کو چھوڑتا ہے جس نے مجھے بھیجا ہے اور جو مجھ سے پیوند کرتا ہے وہ اُس سے کرتا ہے جس کی طرف سے میں آیا ہوں میرے ہاتھ میں ایک چراغ ہے جو شخص میرے پاس آتا ہے ضرور وہ اُس روشنی سے حصّہ لے گا مگر جو شخص وہم اور بدگمانی سے دُور بھاگتا ہے وہ ظلمت میں ڈال دیا جائے گا۔ اس زمانہ کا حِصنِ حصین مَیں ہوں جو مجھ میں داخل ہوتا ہے وہ چوروں اور قزّاقوں اور درندوں سے اپنی جان بچائے گا۔ مگر جو شخص میری دیواروں سے دُور رہنا چاہتا ہے ہر طرف سے اس کو موت درپیش ہے! اور اُس کی لاش بھی سلامت نہیں رہے گی۔ مجھ میں کون داخل ہوتا ہے ؟ وہی جو بدی کو چھوڑتا اور نیکی کو اختیار کرتا ہے اور کجی کو چھوڑتا اور راستی پر قدم مارتا ہے اور شیطان کی غلامی سے آزاد ہوتا اور خدا تعالیٰ کا ایک بندۂ مطیع بن جاتا ہے۔ ہر ایک جو ایسا کرتا ہے وہ مجھ میں ہے اور مَیں اُس میں ہوں۔ (روحانی خزائن جلد ۳، فتح اسلام، صفحہ ۳۵)

Who is my friend? And who is dear to me? Only he who knows me and my station. And who knows my station? Only he who believes with certainty that I have been by God, and believes in me the same way in which those sent by God are believed in. The world cannot accept me, because I do not belong to this world. But those who are gifted with a measure of other worldliness are the ones who accept and will accept me. The one who rejects me rejects Him Who has sent me, and the one who is grafted to me is grafted to Him Whom I represent. I bear a torch which will illumine all those who come close to me, but the one who entertains suspicion and doubt and runs away will be subjected to darkness. I am the impregnable fortress for this age; whoever enters my fold will be protected from thieves, robbers and the beasts of the wilderness.

And who enters my fortress? Only he who gives up evil ways and adopts the ways of virtue, who gives up crooked paths and adopts the straight path-cuts himself away from Satan and joins himself to Almighty God as one of His obedient servants. Everyone who does this is of me and I am of him. Rūḥānī Khazā'in Vol. 3, Fath-i-Islam, p. 35)

Status of Sri Krishna in Islam

Dr. Shahab Ahmad, Edmonton, Canada

I start this article with a quotation from Reverend Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah showers His mercy on him) from his famous book "Revelation Rationality Knowledge and Truth."

"Enough evidence can be presented from the Mahabharat and Bhagavad Gita that Krishna (may peace be on him) never claimed Godhead for himself, nor did he ever claim immorality. Krishna can easily be identified as just another prophet of God, no different from those who appeared before or after him throughout the recorded history of religion.

As portrayed in his authentic biographies, Krishna (peace be on him) is known to have been on earth, around 1458 B.C, like any other human child, to Basudeba and his wife Deboki. They named him Kinai (Kinhai). The name "Krishna" was given to him later, meaning "the enlightened one." He is known to have led an ordinary child's life with an exceptional flare of supernatural (which is also related concerning many other prophets of God by their followers). He lived like humans. During his childhood, he occasionally took childish licenses, like stealing a kilo or two of butter, or at least that is what is claimed by Hindu analysts. We believe however that it was no crime on his part, children who are kind o heart do similar things in their own right for the sake of their poorer playmates. Such a child in the circumstances described generates love rather than abhorrence. All this is but human, in no way different from the birth and lifestyle of other prophets of God. He grew up to a strong adulthood and acquired and displayed outstanding qualities of leadership. In the battlefield, he led great armies to epoch-making victories. In ordinary life, he rose to the exalted position of a great spiritual exemplar and performed his role as a reformer, the like of which had seldom been seen in India. He admonished people to be righteous and to eschew evil. To him it is important to destroy evil-minded people who want to wipe out religion and to promote Godlessness.

As far as his physical description goes, we find some oddities. The image of Lord Krishna as portrayed by Hindu artists depicts him as having four arms instead of two and is also shown bearing wings. He is often portrayed standing with a flute pressed against his lips. Again, some comely maidens rather colorfully dressed are shown to throng around him. These are Gopi's. Gopi is a term applied to such womenfolk who tend the cows. It is a term similar to that of a shepherdess. It should be remembered here that the title of Krishna himself was that of Gao 'pal which means "the tender of cows." This, when read together with the Biblical accounts of Israelite Prophets as shepherds tending the sheep of the house of Israel, makes the similarity between the two abundantly clear. As India was a country of cows instead of that of sheep, the common people are referred to as cows. Hence for Krishna to be entitled a tender of cows, is quite understandable. Likewise, reference to his disciples as gopis presents no mystery either.

Other episodes woven around the image of Krishna can also be read as parables and allegories rather than matter-of-fact statements. As regards the image of Krishna possessing four arms and wings, it can be symbolically interpreted to mean that highly ranked servants of God are gifted with extra faculties. The Holy Quean too, mentions wings in relation to the Holy Prophet (may peace and blessings of Allah be on him) of Islam. He is enjoined by God to lower his wings of mercy over the believers. Similarly, when angels are mentioned as bearing different number of wings, it is their attributes which are referred to, and not physical wings.

But it often happens that religious allegories and parables are taken too literally by the followers of religions and thus their underlying significance is altogether missed. The image of Lord Krishna and what is shown to be around him, is no exception.

Krishna is also called *Murli Dhar* which means a flute player. The flue here, is evidently a symbol of revelation because the tune that the flute emits is not emitted by the flute itself. It only transmits that which is being breathed into it. Hence, it was Lord Krishna himself who has been depicted as flute played by God. Whatever tune God played into him he most faithfully transmitted to the world. Thus, the reality of Krishna can be seen as no different from that of any other messenger of God who, as a faithful custodian of Divine messages, passes them on to the world unchanged. The flute thus becomes a most expressive symbol of the integrity of prophets assuring the world that they say nothing from themselves, other than that what has been revealed to them from on high." [1]

After describing Krishna's life and teachings, I now mention how highly he is esteemed in Islam.

The Holy Qur'an says: "... and there is no people to whom a Warner has not been sent." (35[Fatir]: 25); and "And there is a Guide for every people." (13[Ar-Ra'd]: 8)

Hazrat Mirza Ghulam Ahmad

(on whom be peace), the Founder of the Ahmadiyya Movement in Islam, in his lecture delivered at Sialkot in 1904 said:

"Raja Krishna, according to what has been revealed to me, was such a truly great man that it is hard to find his like among the Rishis and Avatars of Hindus. He was an Avatar—i.e., Prophet—of his time upon whom the Holy Spirit would descend from God. He was from God, victorious and prosperous. He cleansed the land of the Aryas from sin and was in fact the Prophet of his age whose teaching was later corrupted in numerous ways. He was full of love for God, a friend of virtue and an enemy of evil. [2]

Based upon the verses of the Holy Qur'an quoted above, great Muslim scholars believe in prophethood of Sri Krishna. I quote some examples.

Hazrat Ali, the Fourth Successor to Prophet Muhammad (on whom be peace), comments: "Certainly Almighty God had also raised a prophet whose color was black. This prophet (Sri Krishna) is one of those not mentioned in the Holy Qur'an." Al-Tanzil, Zamakhashari's commentary on these verses is exactly the same as that of Hazrat Ali. Both of them were great scholars of the Holy Qur'an.

Hazrat Khawaja Hasan Nizami, a Godly Muslim, writes: "Of all the Avatars and Reformers that appeared in India, Sri Krishna distinguished himself by his various noble virtues." [3]

Sayyid Akhtar Mohani writes: "In my opinion, Sri Krishna was a chosen Avatar. He was sent by God for the guidance of the world. It is incumbent on everyone to respect and honor him." (Ref?)

Hazrat Mirza Ghulam Ahmad (on whom be peace), in his last book, "A Message of Peace" which he wrote one day before his death, clarified: "We Muslims, on our part, never speak disrespectfully of the prophets of other communities. On the other hand, our belief is that spiritual leaders who ever lived on this earth, who have been accepted by millions of men, who have won the respect of large portions of humanity and have been held in esteem for a very long time, were one and all true prophets of God. These circumstances alone constitute sufficient evidence of their truth with us. If they had not been sent by God, they would have not found acceptance with so many millions of men. God never grants to others the honor which he gives to his chosen ones. If an impostor sits in the seat elect of God, he is soon brought to naught." [4]

On this principle, we Muslims, especially Ahmadis, believe in the prophethood of Rama and Buddha (peace be on them) as well.

Following the teachings of the Holy Qur'an, Mazhar Jān Jānāñ, a great Sufi (Mystic) of Delhi believed in prophethood of the Indian Prophets: Krishna, Ramchandra, Buddha and others. Reverend Mirza Bashir-ud-Din Mahmud Ahmad quotes an incident which the Sufi had in this connection: "Once a person came to him and said, both Rama and Krishna were impostors. In a dream I have seen Krishna burning in fire and Ramchandra very close to the fire. This proves that they were impostors. The great Sufi answered: Dreams need interpretation. And the interpretation of this dream is that fire stands for love of God. To see Krishna inside the fire and Ramchandra near the fire means that Krishna's love for God is more intense than Ramchandra's. For this very difference the former is inside the fire and the latter is outside. " [5]

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The Steep Ascent—How to Elevate Mu'min to Muhsin

Saiyed Burhanuddin Qaderi, Secretary Wasaya, Chicago, IL

And Heaven will be brought near to the righteous, no longer remote. (50:32)

The object of my article is to describe as briefly as I can that the righteous members—the "Muttaqis" (plural of Muttaqi meaning righteous) or the "Mu'mins" (plural of Mu'min meaning believer) can attain the exalted status of Muhsin (benefactor) by joining in the divine scheme of Nizam-e-Waṣiyyat.

The Promised Messiah (may peace be on him) was preordained by Allah Almighty to bring piety from Pleiades. The whole world is witness to the fact that he was successful in that mission in its entirety and those who embraced his teachings are now torch bearer of Islam. Thus, your forefathers become *Muttaqi* (righteous), when they took the bold step to become an Ahmadi, overcoming hurdles of unimaginable proportions after being presented with the pristine teachings of Islam by him. Later on, quite a few of them became Muhsin when they joined in the sacred scheme —the Nizam-e-Waṣiyyat. You may be wondering how we can make that quantum jump given the standard of piety in us. Just read the quotations of Khulafā-i-Ahmadiyya and you would know that it is within your reach. The rewards of being an Ahmadi are many; probably the most important not apparent to many of us is that we are blessed with righteous partners as embodied in the classic verse of the Holy Qur'an: And they will have noble spouses (56:35). Righteous partners will lead to righteous progeny. The Nizam-e-Waṣiyyat is in that direction. Thus, to further perpetuate the righteousness leading to spiritual, moral, intellectual and financial progress for ourselves and our progeny we should say "Labbaik" (I respond to your call) to call of Promised Messiah and the Khulafa-i-Ahmadiyya and be not the one who did not attempt the steep ascent (90:12).

I conclude with couplets from a poignant poem of Ahmed Iqbal Khan, Baltimore, MD, published in March-April 2007 issue of Ahmadiyya Gazette, p. 50.

The words of the will pour like rainwater through my ears and my eyes,

Washing out the corroded with total absolution, perfusion into the transcendental phase,

Wise, my ears and my eyes, eradicating the corruption, turning words into gold,

Having unfold, before the gentle eyes who cannot see, let me tell you who you can be,

Feel the power of the Messiah, who could of thought, his thought, my thought,

That I brought upon the lavish stature of my own soul, cut asunder from this world,

Taken by surprise by a beautiful poet who dazzled the world around

Into this comer my own heart, the Promised Messiah,

Bringer of the old and the unchanged, the values of the Holy Qur'an which foretold

Of the will, whose will, my will, I will, bring about this change unto myself

and thyself and thee but most importantly me

Who could have masterminded this ingenuity, reaping the good hearts of the pure

And the innocence, feeling the minds of the lesser geniuses

And destroying their egotistical pride, surmounting his innocence against the Dajjal,

Facing danger from the foul, the low lives and the happy go lucky proletariats,

Mobs of the unseen or Jinn as a simple characterization by the Holy Qur'an,

In a rapid succession of turn of events we see the Messiah, the Promised Messiah

Bringer of the old and the unchanged, the values of the Holy Qur'an which foretold

Of the will, whose will, my will, I will, bring about this change unto myself

and thyself and thee but most importantly me

Take one tenth my life, explained by the humble and saintly teacher,

To declare in his ten conditions of Bai'at as we should conform to by the very phrase

Propagation of Ahmadiyyat, take one tenth of my life, for it is not my life but a gift

Bestowed upon this truest of any true heart, who only seeks nearness to his Creator,

To feel the *Wadud*, His absolute love and kinship, the original actuator portraying

The restive hearts to feel again, feel for who, the orphans, the poor, the hungry,

The decimated, the unappreciated, the forgotten, the ravaged, the pillaged, the unloved,

The incomprehensible and jaded, but at the apex of this list of aching hearts who cry

With no tears, for the need of everything that is good and should, the brothers and sisters

Who we feel for and punctuate our time for and at the hem of our towers

Of righteousness, so sure, take one tenth of my life, the Promised Messiah

Bringer of the old and the unchanged, the values of the Holy Qur'an which foretold

Of the will, whose will, my will, I will, bring about this change unto myself

and thyself and thee but most importantly me

Death is not the end, who said, who could fend, I can attend to this fact and many more

Like me, it is a beginning an imminent return to your fabricator, to your cause and effect

The one who moved the first domino piece and released the energy stored inside

The immense gravitational pull of the dark abyss, unless, I see how things are,

So, all this seems very far, death is going to be our life's reflection of what we did,

Who we are made up of, facing the reality of our own tortured faith and solidarity,

Remarked by the great poet Coleridge, water, water every where, nor a drop to drink,

But I say drink from this fountain called the will, so I shall not conceit a defeat,

For in this life, for my wife, my children, my parents, my grandparents,

Live by the example called sacrifice and what is the example, an example is

Hadrat Muhammad (saw) and his forthcoming Messiah, the Promised Messiah

Bringer of the old and the unchanged, the values of the Holy Qur'an which foretold

Of the will, whose will, my will, I will, bring about this change unto myself

and thyself and thee but most importantly me

So, I hear this call of the Waṣiyyat, this magical incantation from my beloved Khalifa,

Waṣiyyat is the Taqwa and the Taqwa is the Waṣiyyat, you knew, who knew, we knew,

I knew this pain of my Khalifa to acknowledge the fact that we all need to soul search,

To learn from our weaknesses, so here we are with all the gives and takes,

Before the loving God, who makes, before us a brilliant challenge,

The challenge is the Promised Messiah

Bringer of the old and the unchanged, the values of the Holy Qur'an which foretold

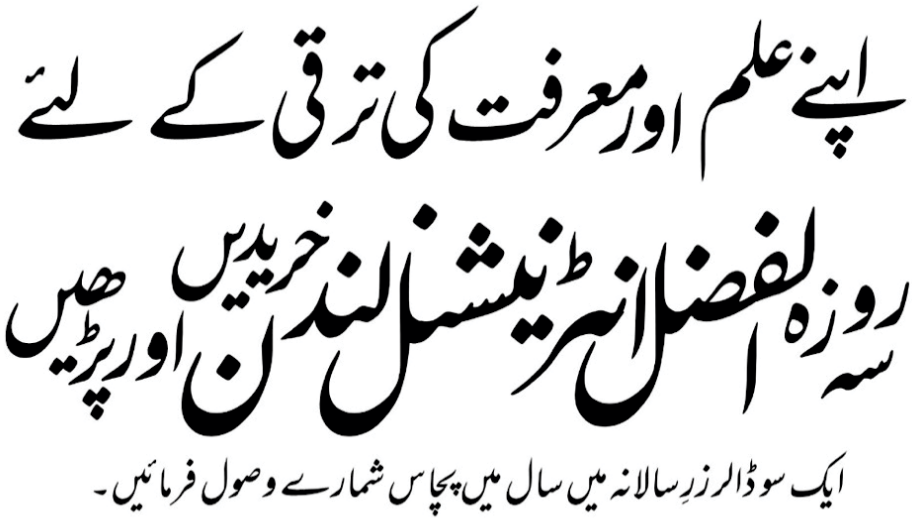
Of the will, whose will, my will, I will, bring about this change unto myself and thyself and thee but most importantly me!

(Note: End of poem by Ahmed Iqbal Khan)

It is a passionate appeal to members to heed the call of Khalifatul-Masih to join in the sacred scheme of Nizam-e-Waṣiyyat.

The object of my writing is to transform members from a *Muttaqi* to *Muhsin.*

Put that as number 1 for the new year 2022.



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The Black Hole of Immorality

Samreen Sheraz

The first question we ask ourselves is, what is immorality? And how has it established itself in the folds of our lives today? Immorality is the absence of rules and obligations in different aspects of life. If the allure of immorality is persuasive enough, it can become as powerful as the pull of a black hole; a hole from which there is a little or no chance of escape. Hazrat Wabisah bin Ma'bad (may Allah be pleased with him) narrates that the Holy Prophet (may peace and blessings of Allah be on him) stated that "wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their opinion (in its favor)" (1).

The continuation of sinful behaviors shapes itself into immorality and causes alienation from God and religion. Like many Western countries, America has indulged itself in immoral activities due to its increasing distance from religion and God. We are living in a time where many are moving away from organized religion and from belief in the existence of God. Many have made themselves the slaves of materialism. Their desire to advance in material gains and to chase after idle worldly pursuits have formed itself into a black hole that lures them away from God and religion, promising everything but delivering nothing but darkness. This distance between man and his Creator is causing an increase in the rate of immorality. The Holy Prophet (may peace and blessings of Allah be on him) stated that there would be an increase in vices and a moral change in the time of the Promised Messiah. In his book Invitation to Ahmadiyyat, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) lists some of the moral changes under "Argument 2-Testimony of the Holy Prophet." The Holy Prophet (may peace and blessings of Allah be on him) mentioned the increase in sexual immorality (Ibn Abi Shaiba), use of alcoholic drinks (Sahih Muslim), excessive gambling (Dailami), the disappearance of men of conscience (reported by Nu'aim bin Himmār from 'Ammār bin Yasir), the disappearance of honest dealings (Dailami), disobeying parents, and regard for friends will increase (3). We observe these and other dubious values being practiced in our society today due to our disengagement with God and religion.

In his address to Ahmadi Muslim Youth, the worldwide head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (may Allah strengthen his hands with His mighty help), said: "In today's world, in all directions, there are countless temptations and attractions that can easily take a person away from their faith and towards transgression." (2)

These temptations have made their way into our homes through an overload of television, the internet, through print, and social media. The impact of these resources is significant, and it has fashioned itself brilliantly into a vital need for this generation. There are countless benefits of these networks when used correctly—they help keep families connected no matter how far apart they are geographically, offer an increase in business, in advertising, in job-seeking, and endless beneficial tools for furthering education. However, a coin has two sides and, as insidious as they are brilliant, there lurks a dark and negative side to social media and technology. One harmful aspect of time-consuming modern technology is that it can easily entice people away from worshipping God, and, in the process, it can weaken a person's faith in God and in His very existence. What matters to most media and technology companies is the advancement of new resources and applications with which they are wooing and winning over society and to what extent they can acquire maximum profit from this. They profess to be socially conscious, but they ignore the exceeding and everlasting harm these largely unregulated resources are bringing to the community, especially to the younger generations. Moreover, the extension of technology has taken many shapes and forms. One of the most profound forms is social media. Hazrat Mirza Masroor Ahmad (may Allah strengthen his hands with His mighty help) warned us about the influence and hidden dangers of social media and its "ever-increasing and many videos and posts are those which encourage or facilitate immorality." (2)

It is clear that people have become engrossed with every new technological development as soon as it appears. Even the youngest children, who would do better having books and toys in their hands or more opportunities for physical exercise have far-too-easy access to these technologies and to social media. In the documentary titled "Social Dilemma," Jeff Orlowski focuses solely on the potentially dangerous impacts of social media, how addicted many have become to it, and how social media companies purposefully design their apps to adversely affect our lives. It is said that "the technology that connects us also controls us." (4) This indicates the nature of these devices and apps as addictive and harmful. These become some of the leading causes of immorality in our generations and especially within the youth who

sometimes spend 8-12 hours, on average, on social media, turning them away from God and interest in religion. The question arises is how can we safeguard ourselves from such vices? Ahmadiyya Islam provides guidance. Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) states: "In the nature of man, Allah the Exalted has placed a tendency to copy others in our surroundings, which manifests from childhood, as it is part of the nature of man. It is a consequence of this tendency that man learns a language from one's parents, learns other deeds and good things which make a child a well-mannered person." (8)

Here, Huzoor (may Allah strengthen his hands with His mighty help) beautifully outlines the role of parents and individuals and lays an exemplary character around a child. One's child can only be guided through the actions of the parents and training from a younger age to restrain them from falling in the traps of such immodest aspects of the advanced networking and technologies.

On a wider scale, immorality can affect families and the home environment, especially if that environment could itself be the possible cause of the increase in immoral behavior. In Western society, the practice of having a physical relationship outside of marriage, or an extra-marital affair, are not uncommon. Some parents are exhibiting these behaviors, implanting them in the minds of young children who are growing up thinking that this is normal and appropriate. Unfortunately, it is not "normal" and it is having a significant impact on the children's development and upbringing. These children represent the future of this world. If future leaders of societies are being trapped in the cycle of immorality from a young age, how can we expect a beneficial future or even a healthy and authoritative set of individuals who will lead their own lives in a principled and decent way? If children are not raised with a sound moral compass, they will indulge in harmful habits that they see around them and mimic them effortlessly; ultimately, they might go as far as to be caught by law enforcement causing a generation (and possibly future ones as well) to be wasted as a result. Hazrat Mirza Masroor Ahmad (may Allah strengthen his hands with His mighty help) states that in order to live a successful life one "must tread the path of righteousness and lead your life accordingly." (6)

Huzoor (may Allah strengthen his hands with His mighty help) further states that the future must always be considered, not in terms of worldly desires, but rather in terms of moral and spiritual well-being: how to remain faithful and loyal to God Almighty, and how to make keeping His commandments an integral part of one's daily life. These responsibilities and pursuits are to be passed on to the children and envelop them in the moral compass, so that they do not fall into the traps of black hole of immorality and materialism. Thus, the only way to secure the future generations is by leading our own examples and giving these children the right and pious path to follow.

The upbringing of children has always been given great importance in Islam. Hazrat Mirza Ghulam Ahmad (may peace be on him), the Promised Messiah and Mahdi, narrated the story of the mother who would always support and take the side of her son even if he did something wrong. His actions evolved from small lies and mischief to stealing and murder and he was eventually sentenced to death by the law. Before his death, he requested to meet his mother, and in the meeting, he bit his mother's tongue on the pretext of needing to have her face close to him, and gave her a lot of pain and suffering. When asked why he did this, he replied that she was the reason for him turning into a morally corrupt person because whenever people brought a complaint against him, she never gave ears to them rather, she took his side (5). The story holds a strong message for all parents: their benign "positive attitude" towards some of their children's actions could prove to be detrimental if they ignore the warning signs of deviousness and wrongdoing. Some parents lean towards spoiling their children, failing to think deeply about their child's future, or their own. Furthermore, behaviors related to selfishness, indolence, and greed can also develop due to the accumulation of wealth and living a luxurious life. Some parents have left wealth and property to their offspring, but they accumulate huge debt due to their unending thirst for more and more, causing them to lose everything and end up empty-handed. They might indulge in further immoderate activity, or even consider suicide in their weakness and despair. Essential guidance would have allowed them to develop a balanced disposition and outlook and not fall into worldly temptations. The pleasures of this world could have been enjoyed while still elevating their spiritual level. To safeguard the future generations, one should adopt the Islamic teaching of moderation where one keeps his actions aligned to the middle way and does not go to either extreme of any situation. It is wise to focus on educating children and providing them with enough resources to achieve essential knowledge for spiritual, physical, emotional, mental, and financial survival and to become independent.

The effect of immorality is such that it does not stop at an individual, rather, it can impact everyone around the individual, thus making it an ongoing cycle that slowly but increasingly corrupts all those in its path. America, despite being a leading "superpower" and a super-

successful nation materially, has fallen into the black hole of degeneracy, and getting out of it is an enormous, almost impossible task. The issue comes back to disregarding the fact that the escape route lies in adopting religion as a fulfilling part of life and in believing in the One and Living God: Allah. Lack of understanding and attention towards such an important aspect of life has caused the door of escape to slam shut. As Ahmadi Muslims and followers of Hazrat Mirza Ghulam Ahmad (may peace be on him), the Promised Messiah, it is our duty and responsibility to help open this door and to lead humanity, by example, out of this black hole towards the right path, the path that leads to God.

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Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV[rh]

— Surah Al-e-'Imran to Surah Al-A'rāf —

English Translation by Missionary Shahid Ahmad of Ghana

3. Al-e-'Imran, Introduction

This Surah was revealed in Madīnah in the third year of migration. Including *Bismillah*, it consists of two hundred and one verses. This Surah addresses particularly the third group, i.e., Ḍāllin "astray", discussed in Surah Fātiḥa. In this connection the following topics: beginning of Christianity, birth of Hazrat Maryam (may peace be on her), and miraculous birth of Hazrat Jesus Christ[as] are discussed. This Surah also discusses Allah the Almighty's exceptionally favourable treatment to Hazrat Maryam, and that how mysteriously Allah the Almighty would provide her with provisions. It seems that the desire for pure and pious progeny generated in the heart of Hazrat Zakariya (may peace be on him) was only due to looking at the piety of Hazrat Maryam.

The miracles of Hazrat Jesus, in this Surah, have also been discussed in such a way that the misconceptions given rise to by reading the Bible are also dispelled by the Holy Qur'an, as it throws light on the reality of miracles. This Surah also talks about the natural death of Hazrat Jesus.

In contrast to the covenant of the Jews, this Surah presents the covenant of the Prophets, which was taken from all the Prophets; which in a nutshell is that if such Prophets of God come after you who corroborate and follow your correct teachings, in such a case it is incumbent upon your people to assist them. This is the covenant which is found in Surah Al-Ahzab as well, and that this is the very covenant which was taken from the Holy Prophet Muhammad (may peace and blessings of Allah be on him) as well.

Besides other matters, the philosophy of financial sacrifice has also been addressed in this Surah. That is, your sacrifice cannot be accepted unless you spend in the way of Allah that which you love, and which is the best.

This Surah also discusses the miraculous victory of the Holy Prophet (may peace and blessings of Allah be on him) on the occasion of battle of Badr, which was followed by an era of great victories of Islam. The account of battle of Uhad is also given as to how the companions of the Holy Prophet (may peace and blessings of Allah be on him), reminding the sacrifice of Hazrat Ishmael (may peace be on him), laid their lives worthlessly but did not forsake the Holy Prophet (may peace and blessings of Allah be on him).

Notes: Al-e-'Imran

Verse 8:

هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡکَ الۡکِتٰبَ مِنۡهُ اٰیٰتٌ مُّحۡکَمٰتٌ هُنَّ اُمُّ الۡکِتٰبِ وَ اُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ زَیۡغٌ فَیَتَّبِعُوۡنَ مَا تَشَابَهَ مِنۡهُ ابۡتِغَآءَ الۡفِتۡنَةِ وَ ابۡتِغَآءَ تَاۡوِیۡلِهٖ ۚ وَ مَا یَعۡلَمُ تَاۡوِیۡلَهٗۤ اِلَّا اللّٰهُ ۘ وَ الرّٰسِخُوۡنَ فِی الۡعِلۡمِ یَقُوۡلُوۡنَ اٰمَنَّا بِهٖ ۙ کُلٌّ مِّنۡ عِنۡدِ رَبِّنَا ۚ وَ مَا یَذَّکَّرُ اِلَّاۤ اُولُوا الۡاَلۡبَابِ

Some verses of the Holy Qur'an are مُحۡکَمٰتٌ (*Muhkamaat*) in the sense that they cannot be translated in any wrong way. But in some مُتَشَابِهٰتٌ (*Mutashābih*) verses there is likelihood that a wrong interpretation may be deduced from them. If this wrong interpretation is crosschecked with the مُحۡکَم (*Muhkam*) verses they rebut it. That is why they are also termed as أُمُّ الۡکِتَابِ (the mother of the Book).

Verse 37:

فَلَمَّا وَضَعَتۡهَا قَالَتۡ رَبِّ اِنِّیۡ وَضَعۡتُهَاۤ اُنۡثٰی ؕ وَ اللّٰهُ اَعۡلَمُ بِمَا وَضَعَتۡ ؕ وَ لَیۡسَ الذَّکَرُ کَالۡاُنۡثٰی ۚ وَ اِنِّیۡ سَمَّیۡتُهَا مَرۡیَمَ وَ اِنِّیۡۤ اُعِیۡذُهَا بِکَ وَ ذُرِّیَّتَهَا مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ

When the wife of Imran questioned about her newly born baby about her being a girl, whereas she had supplicated to God for a boy; in reply Allah said, Allah knows best that a male is different from a female. But this girl that has been bestowed on you is unlike normal girls. Allah the Almighty has invested her with the ability to give birth to a baby without conjugal relations.

Verse 46:

اِذۡ قَالَتِ الۡمَلٰٓئِکَةُ یٰمَرۡیَمُ اِنَّ اللّٰهَ یُبَشِّرُکِ بِکَلِمَةٍ مِّنۡهُ ٭ۖ اسۡمُهُ الۡمَسِیۡحُ عِیۡسَی ابۡنُ مَرۡیَمَ وَجِیۡهًا فِی الدُّنۡیَا وَ الۡاٰخِرَةِ وَ مِنَ الۡمُقَرَّبِیۡنَ

Here کَلِمَةٍ (*Kalima*) signifies Allah the Almighty's command of کُنۡ (to be). But the Christians translate it

that only Jesus was the كَلِمَة of Allah, and that all the other Prophets were inferior to him. They deduce this meaning from the following verse of the Bible "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The Holy Qur'an very wonderfully refutes it at the end of Surah Al-Kahf saying, Allah has so many words that if all oceans become ink and there come as many more the words of Allah would not be exhausted. Thus, a wrong interpretation of كَلِمَة has led to present Jesus as a supernatural being.

Verse 47:

وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَّ مِنَ الصّٰلِحِيْنَ

One interpretation of the verse given is that he spoke in the cradle and was a claimant of Prophethood. Had it been the case, the Jews surely would have killed him in childhood. In fact, in the cradle he would relate his dreams. And the small children who play in the cradle can see not only good dreams but also relate them. But he was invested with Prophethood in the middle age, and then the Jews started their opposition to him.

Verse 50:

وَرَسُولاً إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

All the words in this verse require interpretation. To breath into clay to make it a soaring bird is the similitude of the fact that by the breath of Hazrat Jesus Christ[as] the worldly people will start soaring high spiritually. Similarly, born leprous and blind are those people whose hearts are leprous and are unable to see anything. As it is clear from numerous verses of the Holy Qur'an that blind signify blind at heart, and not physically blind. To quicken the dead means to revive spiritually the spiritually dead. أُنَبِّئُكُمْ بِمَا تَأْكُلُونَ probably signifies teaching with regard to edible items. It has been stated that Hazrat Jesus[as] would educate his people as to what to eat and what to refrain from.

Verse 56:

اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ

Here the word مُتَوَفِّيكَ (*Mutawafeeka*) precedes رَافِعُكَ (*Rafi'uka*). Though رَافِعُكَ signifies exaltation in status, but those who insist that it signifies physical exaltation, it is a cogent argument against them that he died first, and was raised later. Therefore, it is proven that رَافِعُكَ here signifies spiritual elevation.

Verse 60:

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

The similitude of Hazrat Adam[as] has been put together with Hazrat Jesus[as] because Hazrat Adam[as] also was created by clay in the beginning by Allah the Almighty's command of كُنْ (to be). In spite of this he was but a human being. Hazrat Jesus[as] as well was born as a result of the Divine command of كُنْ. Therefore, he, too, is none other than a human being.

Here كُنْ فَيَكُونُ (*Kun Fayakoon*) refers to the beginning of the human creation; and it signifies that when Allah the Almighty decided to create human being he said, 'be' and it started to be. And it was destined to continue to be as long as it reaches the completion of its creation.

Verse 82:

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّ حِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ

The Holy Qur'an mentioned two covenants. The covenant of Bani-Israelites, and the covenant of Prophets, which was taken from the Holy Prophet (may peace and blessings of Allah be on him) as well. (Al-Ahzab :8). Its pivotal point being that when any Prophets come to you with the same beliefs as you hold, you should agree never to reject them, rather you will testify. It is necessary to explain here that Messengers are not sent to Messengers, they are sent to their people. This is what is meant here that continue exhorting your people that whenever such a Messenger comes to them who believes in him, they must not reject him, and support him.

Verse 97:

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّ هُدًى لِّلْعٰلَمِيْنَ

Here أَوَّلَ بَيْتٍ (*Awwala Baitin*) has been called وُضِعَ لِلنَّاسِ (*Wuḍi'a Linnās*) and not وُضِعَ لِلّٰه (*Wuḍi'a Lillah*). It also refers to the fact that when human beings deserted caves and started abiding on the surface of land the initial construction of the Sacred House became a means of their civilization. For this very reason it has not been called Mecca, but Becca, which is an oldest name of Mecca.

Verse 103:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

The phrase لاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ does not signify to accept Islam before your death. For, man has no control over death. It means, do not forsake Islam at any time of your life, so that whenever you die you die as a Muslim.

Verse 134:

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ

This verse reveals that the heaven is not a separate place above sky; because, it has been stated in the current verse that the breadth and width of the paradise is as vast as that of the heavens and earth. One of the Companions asked when the Holy Prophet recited this verse before them, O Prophet of Allah! If paradise encompasses the heavens and earth then where lies the Hell? He replied, سبحان الله فاين الليل اذا جاء النهار i.e., Glory be to Allah! Where goes the night once day comes, i.e., the Hell also exists at the same place, but you understand it not. (Musnad Ahmad bin Hanbal, Musnad Al-Makeen, Hadith No. 15100; Tafsīr Razi under the current verse). Thus, this is a misconception that the heaven and hell have separate breadths and widths. The inhabitants of the heaven and hell exist in the same universe.

Verse 145:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ

The definite death of Hazrat Jesus[as] has been announced in this verse. It says, Muhammad is but a Messenger, no more than that; all Messengers have passed away before him. When the word خَلا is used for anyone independently it does not signify passing like a passenger passes. Rather it signifies passing away. Thus, if Hazrat Jesus[as] was a Messenger of Allah then definitely he has passed away.

Verse 160:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

In the first place this verse mentions that the Holy Prophet (may peace and blessings of Allah be on him) was kind of heart. As it says in another place: بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (To the believers he is specially compassionate and merciful.) (At-Taubah: 128). Secondly, it has been announced with certainty that the Companions had not gathered around the Holy Prophet (may peace and blessings of Allah be on him) on account of any greed. Had the Holy Prophet (may peace and blessings of Allah be on him) spent the treasures of the entire world on them they could not have been gathered around him like moths? Though he was told to consult them in important matters, but decision would be his; and it is not compulsory for him to accept their advice. And when you take a decision, then put your trust in Allah that He will be your Helper.

Verse 184:

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِىْ بِالْبَيِّنٰتِ وَبِالَّذِىْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ

The Jews believed that the sign of the acceptance of any offering presented in the service of God was that the fire descended from the heavens and devoured it. Thus accordingly, the Holy Prophet (may peace and blessings of Allah be on him) was demanded to offer such a sacrifice which is devoured by the fire descended from the heavens. In reply, Allah the Almighty said, if this is the only sign of a true Messenger then according to your statement in the time of the past Messengers also such offerings were offered, and the fire that descended from the heavens devoured them, despite this why did you then vehemently opposed those Messengers?

Verse 195:

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

For مِيثَاقَ النَّبِيِّينَ (covenant from the Prophets) see Surah Al-e-'Imran verse 82, and Surah Al-Ahzab verse 8.

In this verse after عَلَى (*'Ala*) the word رُسُلِكَ (*Rusulika*) has been used and not لسان رُسُلِكَ (*Lisān Rusulika*). This عَلَى signifies compulsion, which means that as you had made it compulsory for the Messengers, i.e., their people, must support the coming Messengers; it would be a mistake of theirs if they failed to do so. Allah surely, according to His promise, helps His Messengers to triumph.

Verse 201:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

Here رَابِطُوا (*Rābitu*) means to tie your horses in readiness at the frontier, which signifies never to be afraid of the attacks from the enemy. Rather, as by standing on the frontier one is kept informed of things beyond the frontier, similarly, guard your frontiers, and do not allow the enemy to attack you unawares.

4. An-Nisa', Introduction:

This Surah was revealed between the third and fifth year of migration. Including *Bismillah*, it consists of one hundred and seventy-seven verses.

This Surah starts with a verse which talks about the miraculous inception of human origin from a single cell.

This Surah has a deep connection with especially the concluding part of the preceding one. Besides dealing with

the teaching of steadfastness, the preceding Surah, towards its end, also taught to exhort one another to be steadfast and safeguard your boundaries. Surah An-Nisa talks about bloody wars against enemies resulting in a large number of women being left as widows, and children orphans. In connection with the problems ensued by wars and rights of widows and orphans one solution to these problems has been presented in the form of polygamy, proviso a *Mu'min* (believer) maintains justice. In case of being unable to do justice he will have to have one wife only.

This Surah deals with the basic principles of Islamic system of inheritance and their details.

The relationship between the Judaism and Christianity and the advent of Hazrat Jesus Christ[as] has been discussed as such that when the Jews broke all their covenants and became hard heartened, and tried to kill Jesus[as] on the Cross, Allah the Almighty frustrated their plan of killing Jesus[as] on the Cross. It also proved exoneration of Hazrat Jesus[as] and his chaste mother from all the allegations levelled against them by the Jews.

This Surah also talks about the emigration of Hazrat Jesus[as]. And mentions the prophecy that there would not be left among the People of the Book any group who did not believe in the truthfulness and natural death of Hazrat Jesus Christ[as]. This prophecy was fulfilled word for word by his emigration to Kashmir via Afghanistan.

Notes: An-Nisa'

Verse 4:

وَاِنۡ خِفۡتُمۡ اَلَّا تُقۡسِطُوۡا فِی الۡیَتٰمٰی فَانۡکِحُوۡا مَا طَابَ لَکُمۡ مِّنَ النِّسَآءِ مَثۡنٰی وَ ثُلٰثَ وَ رُبٰعَ ۚ فَاِنۡ خِفۡتُمۡ اَلَّا تَعۡدِلُوۡا فَوَاحِدَۃً اَوۡ مَا مَلَکَتۡ اَیۡمَانُکُمۡ ؕ ذٰلِکَ اَدۡنٰۤی اَلَّا تَعُوۡلُوۡا ؕ

This verse does not command that one must marry two, three, or four women. Rather it signifies that you can at the most have four wives at one point in time. Whereas, there was no limit prescribed for marriages among the Arabs earlier. More than allowing for more marriages this verse restricts the marriages instead. And especially in such circumstances when as a result of wars, a large number of women become prisoners of war, and one wife may not be enough to look after the orphans; for this reason, in such circumstances there is permission for more than one wives, provided justice is administered. On both ends of the verse the condition of justice has been prioritized. Those who, on the excuse of permission for more than one wife, abandon the first wife like something suspended, never follow the Islamic injunction. Rather, they marry more than one wife in order to satisfy their carnal desire.

Verse 16:

وَ الّٰتِیۡ یَاۡتِیۡنَ الۡفَاحِشَۃَ مِنۡ نِّسَآئِکُمۡ فَاسۡتَشۡہِدُوۡا عَلَیۡہِنَّ اَرۡبَعَۃً مِّنۡکُمۡ ۚ فَاِنۡ شَہِدُوۡا فَاَمۡسِکُوۡہُنَّ فِی الۡبُیُوۡتِ حَتّٰی یَتَوَفّٰىہُنَّ الۡمَوۡتُ اَوۡ یَجۡعَلَ اللّٰہُ لَہُنَّ سَبِیۡلًا

The phrase "Allah opens for them some other way" may be interpreted in two ways. Firstly, in case the husband dies first, and wife becomes independent; secondly, the husband divorces her so that she can marry another man.

Verse 17:

وَ الَّذٰنِ یَاۡتِیٰنِہَا مِنۡکُمۡ فَاٰذُوۡہُمَا ۚ فَاِنۡ تَابَا وَ اَصۡلَحَا فَاَعۡرِضُوۡا عَنۡہُمَا ؕ اِنَّ اللّٰہَ کَانَ تَوَّابًا رَّحِیۡمًا

Verses 16 and 17 are related to that perversion which is termed as "Gay Movement" in this age, i.e., sexual orientation of women to women, and men to men. As for the allegation on women four witnesses are required for that, but there is no proviso in case of men. This is to guard the chastity of women and to protect them from allegation. As it comes about such women to "confine them to the houses", does not imply to imprison them and forbid them to go out for errand. Rather, it signifies forbiddance of allowing them to go out on their own and without permission lest immodesty is propagated.

A question arises that why there is no restriction on such men? Its reason is evident. The Holy Qur'an lays the responsibility of running the household and providing the needs of the family on men. If men were to be confined to the houses, then how would they keep their families going and how day to day activities would be conducted. Instead, the Qur'an says to punish the men physically. In punishment the Qur'an does not suggest 80 or 100 lashes. Rather the punishment may be given according to the circumstances. Furthermore, they should be supervised after being caught (red handed). If they repent after that and promise to reform themselves then they should not be bothered by continual check or through some other restrictions.

Verse 35:

اَلرِّجَالُ قَوَّامُوۡنَ عَلَی النِّسَآءِ بِمَا فَضَّلَ اللّٰہُ بَعۡضَہُمۡ عَلٰی بَعۡضٍ وَّ بِمَاۤ اَنۡفَقُوۡا مِنۡ اَمۡوَالِہِمۡ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلۡغَیۡبِ بِمَا حَفِظَ اللّٰہُ ؕ وَ الّٰتِیۡ تَخَافُوۡنَ نُشُوۡزَہُنَّ فَعِظُوۡہُنَّ وَ اہۡجُرُوۡہُنَّ فِی الۡمَضَاجِعِ وَ اضۡرِبُوۡہُنَّ ۚ فَاِنۡ اَطَعۡنَکُمۡ فَلَا تَبۡغُوۡا عَلَیۡہِنَّ سَبِیۡلًا ؕ اِنَّ اللّٰہَ کَانَ عَلِیًّا کَبِیۡرًا

One apparent meaning of الرِّجَالُ قَوَّامُونَ (*Ar-rijālu*

Qawwamun) is that generally men are stronger than women and keep them on the right path. If men are not قَوَّامُونَ then women will be more likely to go astray. Second, those men are قَوَّامُ (*Qawwām*) who bear the financial burden of their wives. Idle and good for nothing men who are fed by the income of their wives are never قَوَّامُ.

It has been said in the last part of the verse that if you are قَوَّامُ and still your wife is infused with rebellious nature, in such a case you are not allowed to immediately punish her physically. Rather admonish her first. If she does not listen to the admonition, then abstain from conjugal relations with her for some time. (In fact, this punishment is more for a man than a woman.) Nevertheless, if she does not desist from her rebellious nature then you are allowed to raise your hand on her. But about this the Holy Prophet (may peace and blessings of Allah be on him) said, do not strike her on the face or a strike that may leave a scar. With reference to this verse many people unduly torture their wives believing that men are allowed to thrash their wives; whereas if they fulfill the above conditions there is every likelihood that they may not have to resort to any torture or cruelty. Had torture been allowed a single example of physical torture would have been found in the life of the Holy Prophet (may peace and blessings of Allah be on him); whereas some of the wives sometimes did incur his displeasure.

Verse 59:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۙ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Here أَمَانَاتِ (trust) stands for the right of election, which results in the authority to rule. Thus, vote is a trust, which should be given to only the most able person. This is the true democracy. After getting the right to rule justice has to be administered without unduly taking side with any party. In today's untrue democracies justice is administered with one's own party members, but it is not maintained with the opposition party.

Verse 60:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

In this noble verse translating the expression أُولِي الأَمْرِ مِنْكُم some scholars deduce from مِنْكُم to make your ruler from among the Muslims only, and there's no need to obey a non-Muslim ruler. This is an absurd belief which is proven wrong from a cursory glance. All the Muslims who live under non-Muslim states or emigrate there, they have to abide by the laws of that state.

Secondly, there is no question of differing with a Muslim ruler in any issue which has to be referred to Allah and His Messenger. Here "Allah and His Messenger" clearly signify the Qur'anic teachings. Whether it be a Muslim ruler or a non-Muslim one, if he orders to follow a teaching vividly against the fundamental teachings of the Qur'an, in such a case the Qur'an has to be followed and not the ruler.

Verse 70:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

There are many points in the verse which need particular attention. Firstly, الرَّسُولَ stands for the Holy Prophet (may peace and blessings of Allah be on him), i.e., this particular Messenger. Secondly, if you obey this Messenger, you will be among those who include Prophets, as well as the Truthful, the Martyrs, and the Righteous. It means that a Prophet can also come in the obedience of the Holy Prophet (may peace and blessings of Allah be on him) ; that is to say, he who will follow in the footsteps of this Messenger.

At this place the interpretation of the word مَعَ (Ma'a) given by some scholars, with insistence, is that "they will be along with them, and not included among them." In support of their point of view they say, حَسُنَ أُولَئِكَ رَفِيقًا i.e., an excellent company are they. That is to say, they will be in the company of Prophets and will not be Prophets themselves. This translation of the verse is a serious insult to the Holy Prophet (may peace and blessings of Allah be on him). Because in this case the translation of the verse would be: the followers of the Holy Prophet (may peace and blessings of Allah be on him) will be in the company of the Prophets but they themselves will not be the Prophets. They will be in the company of the Truthful but they themselves will not be the Truthful. They will be in the company of the Martyrs but they themselves will not be the Martyrs. They will be in the company of the Righteous but they themselves will not be the Righteous. In numerous verses in the Holy Qur'an the word مَعَ has been used in the sense of مِنْ (*Min*). See for instance, Al-e-'Imran: 194, An-Nisa': 147, Al-Hijr: 32.

Besides, in this verse after مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ the word مِنَ النَّبِيِّينَ has been brought. This مِنْ is descriptive which signifies, in their company i.e., one of them.

Verse 83:

أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلاَفًا كَثِيرًا

A proof of the truthfulness of the Holy Qur'an has been furnished in this verse in that there is no contradiction in its verses; whereas in twenty-three long years it continued to be revealed on an unlettered Prophet. Often very educated people as well forget many a things in twenty-three long years. Then how was it

possible for an unlettered Prophet to author a book on his own, that too without any contradiction.

Verse 87:

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

It was said in the verse to reciprocate a gift with something better or at least the same. It does not mean to return the same one or return something better materially. The Holy Prophet (may peace and blessings of Allah be on him) directed to say جزاکم اللہ خیرا (*Jazakumullahu Khairan*) (i.e., May Allah reward you the best) which is a better gift. But some people also make it a means to hide their greed. They accept a gift though but do not reciprocate it and suffice to say *Jazakumullah* only.

Verse 95:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

It is evident from this noble verse that it is not allowed to persecute anyone taking him to be an enemy. It is enough to recognize somebody by his greeting of *Salam*. Surprisingly, in this deteriorated age the spoilt scholars persecute as a result of greetings of *Salam*.

Verse 120:

وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا

A wonderful prophecy has been made in this verse that a time is going to come when genetic engineering would be invented. That is, the scientists would try to change the creation of Allah, as is happening in this age. Since it will be done at the instigation of the Satan that is why they have been declared to suffer a manifest loss; and their punishment shall be Hell. With reference to various inventions this is the only prophecy that has a warning with it. Besides this the Holy Qur'an is replete with such prophecies but with no other prophecy there is a warning along.

Verse 130:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلاَ تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

In case of more than one marriage it is absolutely impossible to love all wives equally. The matter of love is related to heart. But to administer justice is within the power of man. Therefore, in case of more than one wife it has been admonished to administer justice. And do not abandon any one of them not to look after her.

Verse 136:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۟ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

This verse advocates that the teaching of the justice of the Holy Qur'an should also be implemented on the occasion of testifying. That is, it is incumbent on every witness to testify with justice though it be against yourselves, or parents, or kindred.

Verse 138:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ سَبِيلاً

This verse negates the doctrine of the capital punishment for an apostate. It says, who believes, then disbelieves, then again believes, then disbelieves, his matter lies with Allah the Almighty. If he died in state of disbelief definitely, he would go to the Hell. If punishment for apostasy had been death, there would have been no question of repeated belief and disbelief.

Verse 141:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۚ اِنَّكُمْ اِذًا مِّثْلُهُمْ ؕ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ۙ

This verse clearly admonishes not to sit in the company of those who mock at the Prophets and Word of God; otherwise, you would be like them. But there is no command for permanent boycott with them in this verse. You are allowed to socialize with those of them who repent and abstain from such activity.

Verse 151:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلاً

This verse rebuts the disbelievers in Hadith (the sect of Ahl-e-Qur'an). They make a distinction between the Word of Allah and the word of the Prophet (may peace and blessings of Allah be on him); and reject the Hadith of the Prophet (may peace and blessings of Allah be on him). This subject-matter has been reinforced in verse 153, that those who truly believe in Allah and the Prophet do not make any distinction between the Word of Allah and the sayings of the Prophet.

Verse 158:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

A wrong claim of the Jews has been refuted in this verse, i.e., their saying that they did slay Jesus. Whereas they slew him not, nor did they bring about his death on the cross. The word صَلَبُوهُ (they crucified him) does not signify only to pull somebody on the cross, rather to achieve the end of crucifixion, i.e., to bring about his death on the cross. Many men are pulled on the cross and then brought down alive from it. Nobody says at their death that they were crucified. The final conclusion drawn in the verse is that they failed to succeed in slaying Jesus[as].

A wrong interpretation of the words شُبِّهَ لَهُمْ (*shubbiha lahum*) is that another person was made to appear like Jesus and he was crucified. This is absolutely against the Arabic idiom, otherwise that person who was made to appear like Jesus should have been mentioned. The expression شُبِّهَ لَهُمْ clearly signifies that they were in doubt and the matter became uncertain for them. In the commentary of this verse Hazrat Imam Razi wrote: ولكن وقع لهم الشبه (i.e., but they fell in doubt about it). (Tafsīr Kabeer Razi).

Verse 159:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

This verse refutes the claim of some of the scholars that Hazrat Jesus[as] was raised to the sky. This verse clearly says that بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ i.e., Allah raised him to Himself. A question arises whether there is any place vacant from the presence of Allah to which Jesus[as] was raised. The truth is that Allah was present at the very place where Jesus was present. Thus, رَفَعَ signifies exaltation in ranks.

Verse 160:

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا

The expression إِنْ مِنْ أَهْلِ الْكِتَابِ (*immin ahlil-kitab*) may be interpreted in two ways. Firstly, there is none among the People of the Book but will believe in it before his death. Secondly, there is no group among the People of the Book but will believe in it before his death, and this is the correct meaning. In the case of first translation if death of Jesus is taken from the words "his death," so this is just a claim. Millions of the Jews have died who did not believe in Jesus before their death, nor did they believe in Jesus before his death. The translation of "group" seems to be true because Hazrat Jesus died among the lost tribes after emigrating to them when some of the members of the groups of each lost tribe had accepted him. And this incident took place in Kashmir.

Verse 165:

وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَ كَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا

It is proven from *Ahadith* that the total number of Prophets in the entire world was one hundred and twenty-four thousand. The Holy Prophet (may peace and blessings of Allah be on him) enjoy excellence among all of these Prophets. Only a few of the Prophets, and the circumstances they and their peoples went through, have been mentioned as an example in the Holy Qur'an. The Prophets all over the world and their peoples went through the similar circumstances.

Verse 172:

يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَ كَلِمَتُهٗ ۚ اَلْقٰهَاۤ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۫ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۟ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ؕ اِنْتَهُوْا خَيْرًا لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗۤ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا

The Christians from this verse deduce that Jesus was not a Prophet like others; he was the word of Allah. They quote the following reference which mentions that "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1). They declare Jesus to be *Kalimatullah* or *Kalāmullah*. Its refutation is found in the last ten verses of Surah Al-Kahf. And especially in the verse that "If every ocean became ink, even though the like thereof as further are brought for help the words of Allah the Almighty, surely, would not be exhausted." Thus, the *Kalima* of Allah signifies Allah's saying "Kun," as a result of which all organisms and inanimate objects came into existence. Jesus also was one of them.

Verse 173:

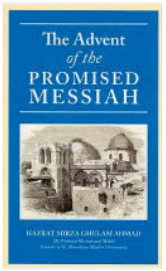
لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا

The allegation on Hazrat Jesus Christ[as] that he used to refuse to be a servant of Allah has been dismissed in this verse. This is a very serious allegation which does not enhance the status of Hazrat Jesus[as], rather it declares him as an arrogant person.

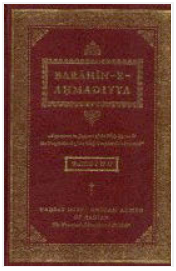
Have you read all the books of the Promised Messiah?

May peace be upon him

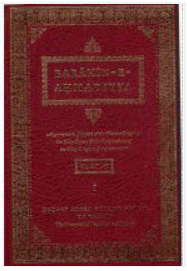
Promised Messiah and Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



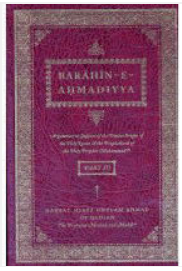
The Advent of the Promised Messiah



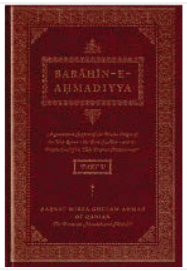
Barahīn-e-Ahmadiyya 1-2



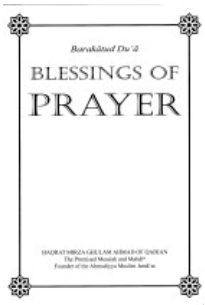
Barahīn-e-Ahmadiyya 3



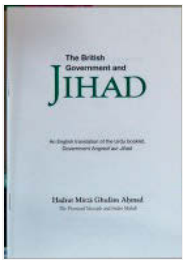
Barahīn-e-Ahmadiyya 4



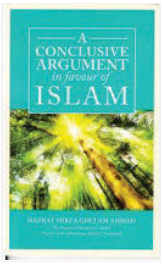
Barahīn-e-Ahmadiyya 5



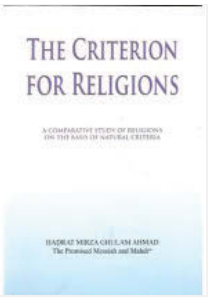
Blessings of Prayer



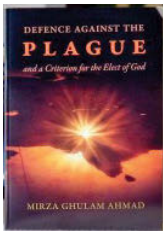
The British Government and Jihad



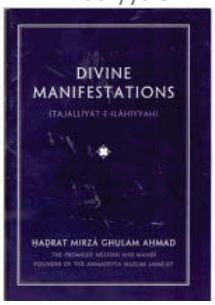
The Conclusive Argument in Favour of Islam



The Criterion for Religions

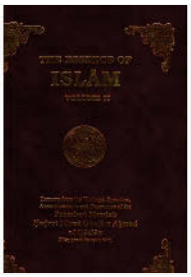


Defense against the Plague and a Criterion for the Elect of God

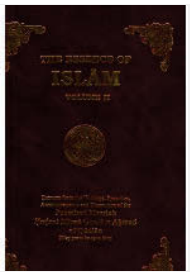


Divine Manifestations

Elucidation of Objectives



The Essence of Islam Volume 1

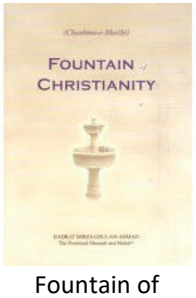


The Essence of Islam 2

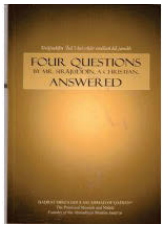
The Essence of Islam 3

The Essence of Islam 4

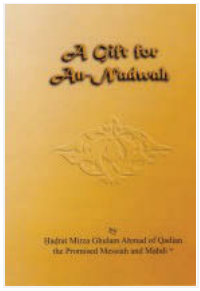
The Essence of Islam 5



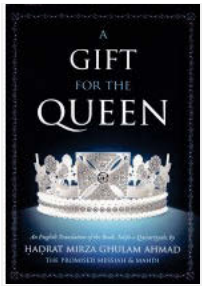
Fountain of Christianity



Four Questions by Mr. Sirajuddin, A Christian, And Their Answers

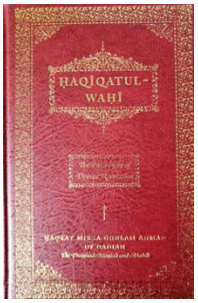


A Gift for Al-Nadwah

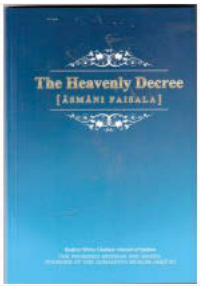


A Gift for the Queen

The Green Announcement

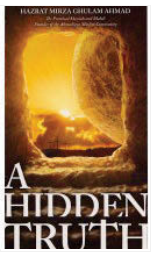


Haqiqat-ul-Wahi

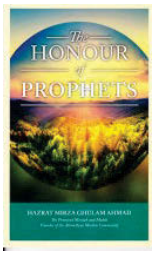


The Heavenly Decree

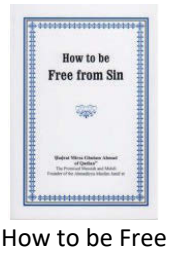
The Heavenly Sign



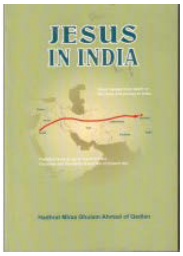
A Hidden Truth



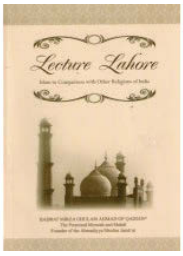
Honor of Prophets



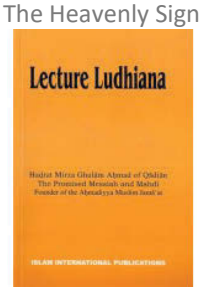
How to be Free from Sin



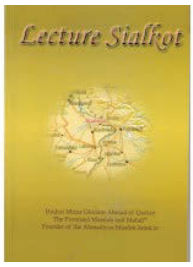
Jesus In India



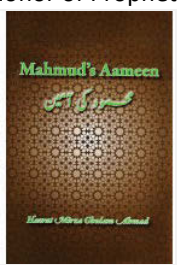
Lecture Lahore



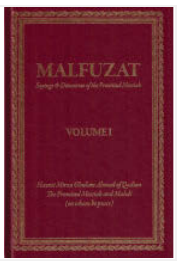
Lecture Ludhiana



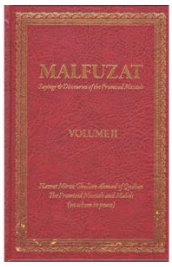
Lecture Sialkot



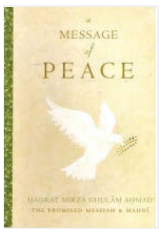
Mahmud's Ameen



Malfūzāt Volume 1



Malfūzāt Volume 2



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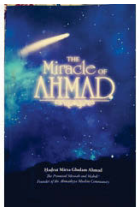

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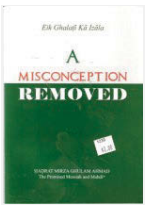

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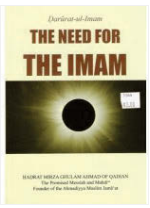

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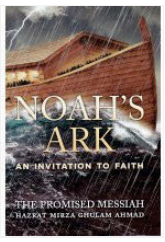

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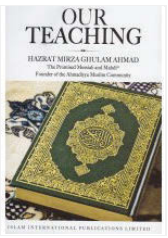

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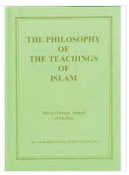

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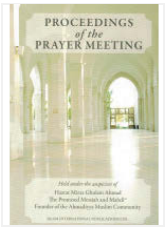

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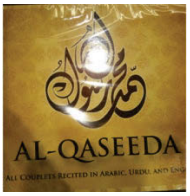

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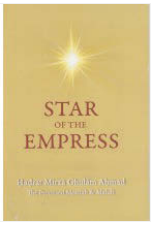

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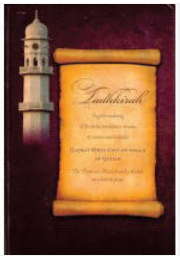

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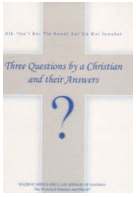

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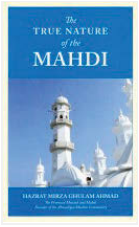

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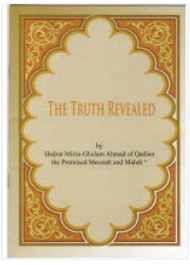

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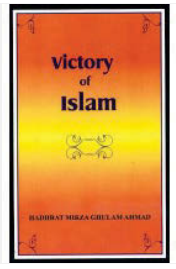

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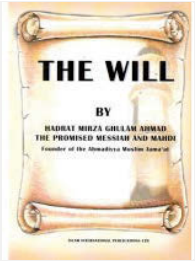

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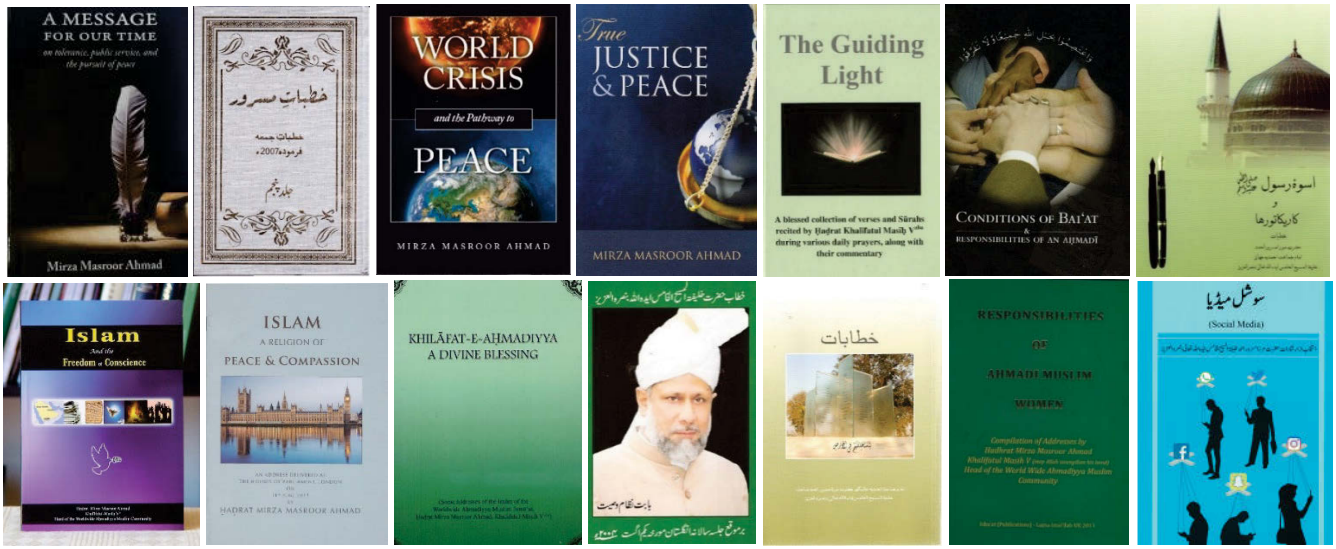

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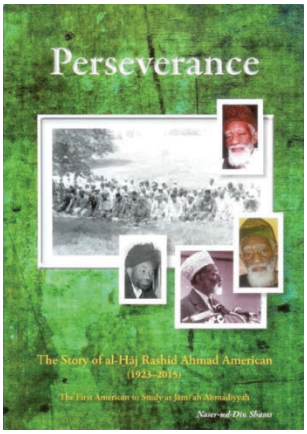

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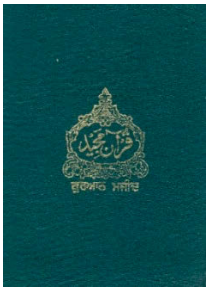

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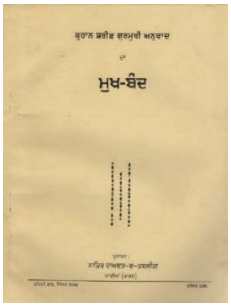

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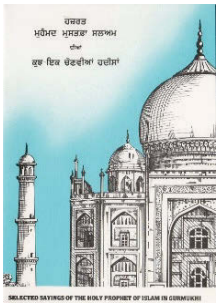

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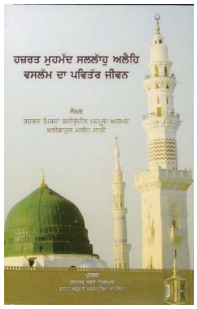

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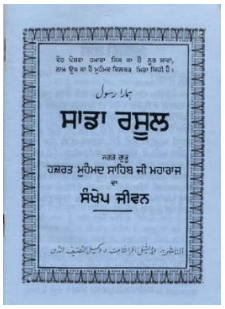

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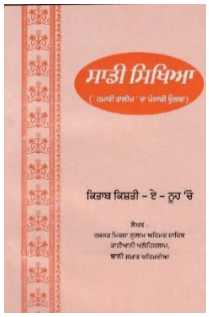

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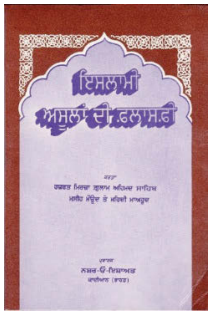

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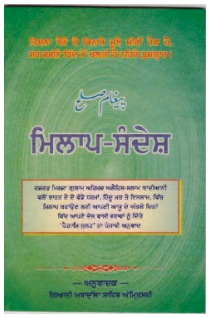

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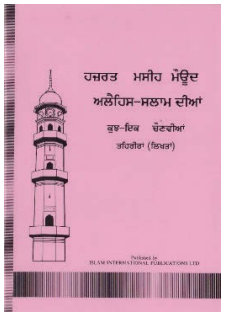

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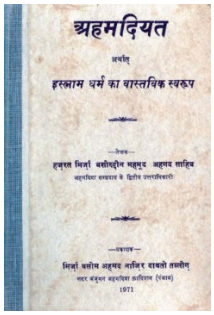

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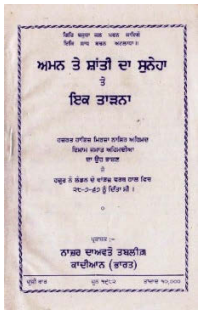

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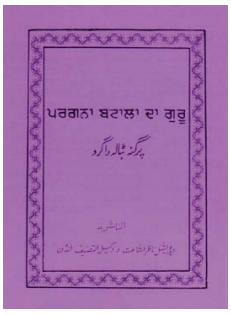

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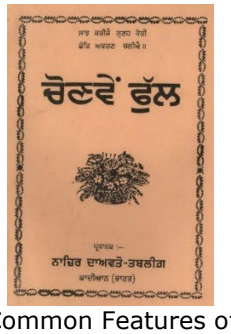

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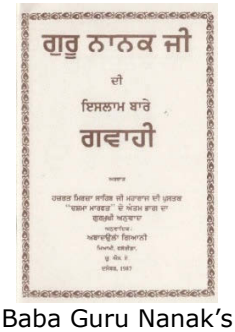

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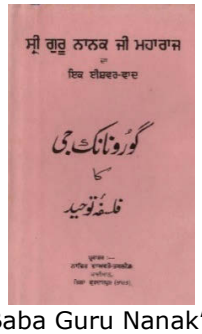

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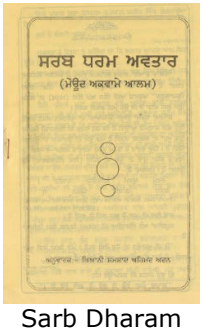

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